
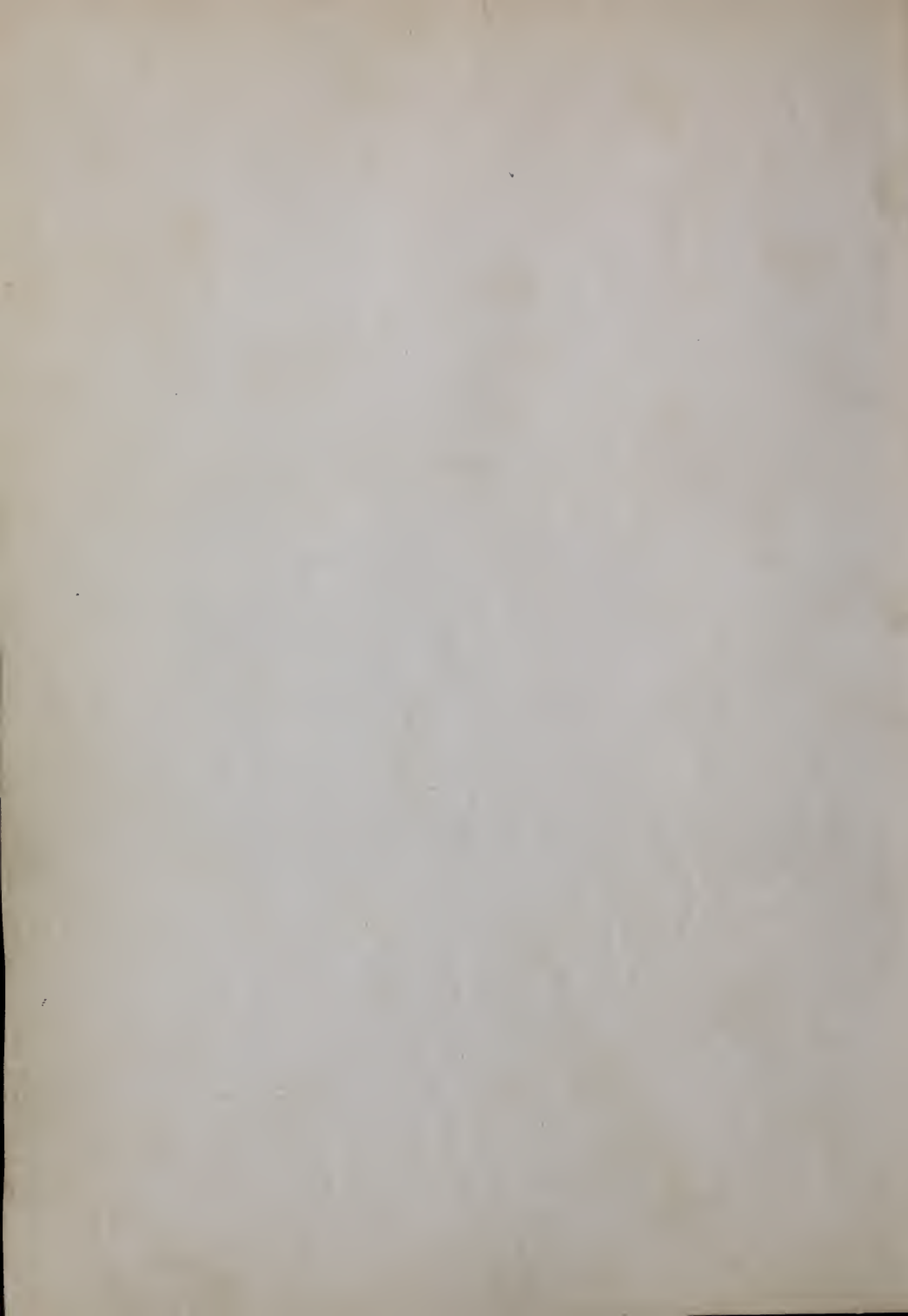


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T H E

B O O K

O F

Common-Prayer,

And Administration of the

S A C R A M E N T S.

And Other

Rites and Ceremonies of the Church,

According to the Use of the

Church of England.

Together with the

P S A L T E R,

O R

Psalms of David,

Pointed as they are to be Sung or Said in
C H U R C H E S.

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Josiah H. Benton Ed.

Apr. 10, 1940

R U L E S

For the more devout Behaviour in the time of
Divine Service in the *Church of England*. With some
Explanations of the Common-Prayer.

SINCE St. Paul has laid it down as a Rule, *That all things be done decently and in order*, and sacred writ not having prescribed Rules and Orders of discipline in all things that ought to be done in the Church of God, it necessarily follows, That the Governours of the Church (to whom we are commanded to yeild obedience) have power to determine these *decent* things, and to prescribe the necessary Orders. So also it implies an obligation on us, that are governed, to submit to and obey such Determinations, by vertue of that Obedience we owe to lawful Authority, which is so positively inforced upon us in holy Writ. For those things which are not made necessary Duties, by being commanded, or Transgressions, by being forbidden, are indifferent in their own nature, and may be commanded to be done, or not done, by lawful Authority; and we ought to be obedient to such Determinations, seeing we are commanded, *To obey those that have the Rule over us*, Heb. 13. 17.

Asceable to this we find, that the Governours or Elders of all Societies have taken upon them to prescribe certain Rules and Orders (not positively commanded in holy Scripture) to be observed by all that profess themselves to be of that particular Society, in order to keep order and decency among them, and without which Rules and Orders all Societies must fall and cease to be.

And since the *Church of England* is a Body of men united together under the profession of certain Articles of Faith, so also she hath a subordination of Officers and Governours, *viz. Bishops, Priests and Deacons*, which by a Succession from the Antients, and so from the Apostles, have continued to this day, and are both in Name and Authority consonant to Scripture and correspondent to the primitive Church in its greatest Purity, *viz. under and presently after the Apostles*. Which Officers and Governours have instituted certain Laws and Orders for the well governing of this Church, and to keep out Heresie and Schism,
(1)
and

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and to preserve union amongst the Members thereof, and chiefly for the promotion of the honour and glory of God.

So also this Church has a *Liturgy* or *Form of Prayer*, which was composed by men inspired and assisted by the Spirit of God, long before any *Pope* or the name of *Papery* was known in the World. And seeing many People in these parts of the World are not well acquainted with this *Liturgy* and *Form of Prayer*, I thought it greatly necessary to write some Explanations thereof, together with the *Order* and *Decency* prescribed to be observed during Divine Service in the Church.

And tho' many raise Scruples and Objections against this *Liturgy*, and the method and order prescribed therein; yet we hope that if such persons will give themselves patience impartially to read, weigh and consider these following Lines, will find that it has been their ignorance and mis-information that has prejudiced them against it. So also many that may profess to be of the Church, and have not good knowledge in the *Liturgy* and *Rubrick*, will (we hope) have Information, Direction and Satisfaction in those things they were ignorant of before. And also they will find that this *Liturgy* is so plain, that all men may understand it, so full that it omits nothing necessary and so short, that no devout person can be weary with it. Its Doctrine is pure, its Ceremonies few, proper and primitive, its method exact; and its phrases are taken out of the holy Scriptures and the purest Antiquity. Its Composers were men of great Piety and Learning, assisted by the Spirit of God in composing thereof, and good men do feel the Spirit of God enabling them daily in the use of it.

As for those that Object, *That it is a Form, and hinders praying by the Spirit.* I Answer. That the Saints in the Old Testament used *Forms*, and so did Christ in the new: He taught his Disciples a *Form*; and surely whoever is deeply affected with his own Wants and Gods Sufficiency, and heartily desires that which he asks, this man prays by the Spirit, tho' the Words be a *Form*. And when the Words are prepared for us, we are more at leisure to mind our Affections, and keep our Hearts close to the Petitions, than when our minds are employed in inventing words and phrases to express our wants. Publick Wants, which are the subject of publick Prayers, are much the same, and why then need we vary the phrase? The poor laborious healthful man hath a fresh appetite daily to the same Dish; and 'tis luxurious men that need sauces and variety. The Child that expresses its wants to its tender Mother, is not required to come with variety of expressions to move her to pity and feed it. 'Twas the Carnal Jews that loathed the Manna with long use, tho' it was the Bread of Heaven, and suited it self to every good mans taste.

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Our Saviour in his Agony went thrice, and said the same words; his Need and Devotion pressed him to it. And whenever our Needs do so, it is all one if we say the same words or others, so we do but express our Desire, and tell our Needs, and beg the Remedy. But in the same Office and in the same hour of Prayer to repeat the same things often, hath but few excuses to make it reasonable, and fewer to make it Pious. Such Repetitions was the fault which the holy Jesus condemned in the Gentiles, who in their Hymns would say a Name over an hundred times. Therefore he that thinks for speaking much to be heard the sooner, thinks God is delighted in the labour of the Lips. But when Reason is the Guide, Piety the Rule, Necessity the Measure, and Desire gives the Proportion, let the Prayer be ever so long, it is not vain. For we are to pray without ceasing, *i. e.* with continual Addresses, never ceasing to renew the Request till we Obtain the desire. Just as the Widdow did to the unjust Judge, she never left going to him, she troubled him every day with her clamorous suit; so must we pray always, that is, every day, and many times every Day, according to our occasions and necessities, or our Devotion and Zeal; often renewing our Desires by a continual succession of Devotions, returning at certain times. For we do not more desire to be blessed, than God does to hear us importunate for a blessing; and he weighs every Sigh, and bottels up every Tear, and Records every Prayer, and looks through the Cloud with delight to see us upon our Knees; and when he sees his time, he breaks through it, and shines upon us: He measures us by our Needs, and we must not measure him by our Impatience, nor think him slack towards us: For for ought we know we are already entered into the Cloud that brings the blessing; however, pray till it comes; for we shall never miss to receive our desire, if it be holy and innocent.

Prayer is the great Duty and Privilege of a *Christian*; it is his intercourse with God, his Sanctuary in Troubles, his Remedy for sin, and his Cure of Grief. Prayer is an act of Religion and Divine Worship, confessing Gods Power and Mercy; it celebrates his Attributes and confesses his Glories, reveres his Person, and implores his Aid, and gives Thanks for his Blessings. It is an act of Humility, Condescension and Dependance, expressed in the Prostration of our Bodies and humiliation of our Spirits. Every part is an Excellence, and every end of it is a blessing, and every design is a Motive, and every need is an Impulse to this holy Office. Let us remember how many Needs we have, at how cheap a Rate we may obtain their Remedies, and how honourable the Employment is to go to God with Confidence, and fetch our supplies with easiness and joy; and then we may address our selves to the understanding of that Duty by which we imitate the Employment of Angels and beatified

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Spirits, by which we ascend to God in Spirit, while we remain on Earth, and God descends on Earth, while he yet resides in Heaven, sitting there on the Throne of his Kingdom.

Now Prayer is either Publick or Private; Mental or Vocal; In Vocal Prayer we call the Angels to Witness, and therefore we ought to be the more devout in our behaviour in the time of Divine Service in the Church.

Now to help and instruct the weak and ignorant, who either enter not Gods House at all, or if they do, are not Imployed as they should be there (for either they offer no Sacrifice to God at all, or else perform it in an undue manner, without that Reverence and Devotion which becomes that holy place.) we have laid down the following Rules, which if duely observed, we doubt not but that thy Mind may be made more devout, and thy Soul much bettered.

Consider therefore that you come into the Church, (the house of God) not only to hear Sermons (i. e. to be informed in your judgments and to be instructed in your duty) but the chief and main reason of your assembling together is to worship and adore the Author of your being, to pay homage and service to him. Therefore when you come to the publick service, come not out of custom, or to please others, or to get Reputation, or any worldly design, but consider with your self that you are now going to appear before God in a more special manner, and to pay the homage due from a poor Creature to the great Creator of the World; which reflection will beget an awe and dread upon your Spirits, and induce you to a Reverent and devout carriage and behaviour, considering that he that dwells in Heaven hath an especial eye upon that place above all other, not only to defend it, *2 Mac. 3. 39.* but also to observe our behaviour and inclinations in it. Therefore as to your demeanour in the house of God, you are commanded, *Keep thy foot when thou goest into the House of God, Eccles 5. 1* For when our business is with God, we ought to understand what we come about, and to have our minds, our hearts and affections set only and alone upon it: When we come into the House of God, which is the figure of heaven, we are to leave the Earth and the World behind us, and to have our Conversation only in Heaven. Well then consider what thou art, and what God is, into whose special Presence thou art now to enter, and what thy business is with him: Thou art a feeble infirm Creature, made up of nothing but Wants and Weakness: but God is a Creator, all-sufficient to heal thy Infirmities, to supply thy wants, and to manifest his strength in thy weakness. Therefore when you are come to the publick service of the Church, let no pretence interrupt or take you off from any part of the divine Service. When you come to the Church-door, consider that you are

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now upon entrance into the Presence Chamber of the great King of the World, whose Throne of Glory is in Heaven above, but his Throne of Grace in his Temple here below; say then to your self, with a composed mind and Countenance, *Surely the Lord is in this place: How dreadful is this place? This is none other but the House of God; This is the Gate of Heaven,* Gen 28. 16, 17. *Blessed are they who dwell in thy house, they will always be praising thee,* Psalm 24 4. And most happy were I, could I both esteem and make it my greatest joy and constant labour of Love to praise the Lord in his Temple.

Having entered into the Church and come to your seat, immediately prostrate your self before the divine Majesty, and beg his gracious assistance and acceptance both of your self and others in all those Duties you are now going to perform, saying, *Let the words of my mouth and the Meditations of my heart be now and ever acceptable in thy sight, O Lord, my strength and my Redeemer.* Or, *Holy, holy, holy, Lord God Almighty, which was, and is, and is to come, fit us all for thy Service,* Rev. 4. 8. Or, *O most merciful God, give us Grace to make the best use of our time in thy house: graciously accept us all that come hither to present our selves, our Souls and Bodies before thee, for Jesus Christs sake that vouchsafed to present himself bodily in the temple for us, in great love and humility.* Or, *O Lord! in behalf of my self and this whole Congregation, I do humbly beg thy holy Spirit to help our infirmities at this time, and to dispose all our hearts to true Devotion, that our Prayers and Praises may be acceptable in thy sight, through Jesus Christ our Lord.* Or any other pious Ejaculation.

If you are in the Church before the Minister, you may then read the 41 or 122 Psalm, or both if you have time, or any other portion of holy Scripture. But when the Minister appears, then lay aside all private devotions, and compose your self with the greatest Reverence and intention of mind to joyn in the publick service. And you ought always to take care to be at Church before Prayers begin, both to shew your willingness and desire to worship God, and also that you may have some time to compose and prepare your self for what you are going to do, which can never be done as it ought without some preceding preparation; for which reason when the Jews enter into their synagogue to pray, they stand silent a while and meditate before whom they stand; and the Christian Priests in the primitive ages prepared the Peoples hearts to Prayer by a devout Preface; in imitation whereof we now use the Sentences of holy Scripture, *At what time soever a Sinner,* &c. At the reading of which all the Congregation are to stand up, and put themselves into a posture of attention.

Then follows this grave Exhortation, *Dearly beloved Brethren,* &c. It being a pathetical admonition of the grave and weighty ends and purposes of

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of our meeting together in Gods House, viz. 1st. *To render Thanks for the great benefits we have received at his hands*; 2^{dly}, *To set forth his most worthy Praise*. 3^{dly}, *To hear his most holy Word*; 4^{thly}, *To ask those things which are requisite and necessary, as well for the body as the Soul*. From which you may observe, That he who is present only at the Sermon, he neglects three parts of his Duty, viz. *Prayers, Praises and Thanks-giving*.

Wherefore Gods Minister doth pray and beseech you (before you presume to approach an Offended Majesty in other Duties) first to make an humble Confession of your sins, and to beg pardon for them in that excellent form, *Almighty and most merciful Father, &c.* which you are to Repeat (as is most fitting) in the posture of Penitents, meekly kneeling upon your Knees. In this Confession you not only acknowledge your own sins, and the sins, of the Church and Congregation in general, but also such particular sins of your own as are either greater in themselves and of a more provoking Nature, or else that having been lately committed, have not been particularly and fully Repented of, and therefore you ought now to be heartily sorry for, and beg Gods pardon of them, that they may never rise up against you in this life (if it be his will) but especially not in the life to come.

And now having made this humble Confession with your hearts, as well as your Mouthes, you are then prepared to receive the comfort of Absolution, which the Minister alone doth pronounce in Gods Name, and as an Instance of his Sacred Commisision, he *Stands up*, tho' the People still *Kneel*.

And now having confessed our sins, and being absolved and pardoned upon our Repentance and Faith in Christ, we are encouraged to approach the Divine Majesty, and to take the boldness to call God Father; whilest we all of us, (as Children of the same Father) do joyntly repeat that divine Form of Prayer which our blessed Saviour hath taught and commanded his Disciples to say, *Our Father which art in Heaven, &c.* The which incomparable form being drawn up by our glorious Advocate (in whose Name, and for whose alone Merits, we can hope for acceptance) is doubtless the most excellent in it self, and most pleasing to God. This Prayer therefore ought never to be omitted, either in our publick or private Devotions; accordingly our Church hath placed it in every Office, to direct and compleat all the rest.

Then after this, a pious Ejaculation being lifted up unto God for ability to praise him, and for speedy Succour and Relief; we are next directed all to stand up, that so in the most chearful and suitable posture, we may lift up our hearts and voices in giving praise and glory to the ever Blessed Trinity, in that most ancient noted Hymn, *Glory be to the Father, and to the Son, &c.* To which the people are to give a joyfull and

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and ready assent, by answering, *As it was in the beginning &c.* By the daily repetition of this excellent Hymn, we own our selves to be *Christians*, as distinguished from *Jews, Turks, Infidels and Hereticks*, and serves for these two uses, *first*, As a short Creed and Confession of our believing in three Persons and one God; and, *secondly*, That this was from the beginning, *i. e.* from the beginning of Christianity, yea, and further, for the Angels sung the Praise of the Trinity in the Morning of the Creation, *Job 38. 7.* The Patriarchs, Prophets and Apostles, Saints and Martyrs did thus worship God the Father, God the Son and God the holy Ghost from the beginning: The whole Church Militant and Triumphant doth it now, and shall do it forever, not only in this World, but in that which is without end.

Next, we are exhorted *To Praise the Lord*, To which the People answer, *The Lords Name be praised.* Then next follows our laud and praises to God in the words of the 95 Psalm, *O come, let us sing unto the Lord, &c.* This is an Invitatory Psalm, for herein we do mutually invite and call upon one another (being come before his Presence) To sing to the Lord, To set forth his Praises, and To hear his Voice as with joy and cheerfulness

Then next follows the Psalms in order, as they are appointed to be read over every Moneth (all the People standing) and at the end of every Psalm, shall be repeated, *Glory be to the Father, &c.*

The Prayers of the *Jews* in their Temple worship consisted chiefly of Forms gathered from the Psalms. The *Christians* undoubtedly used them in their publick service in the Apostles Times, and in the following ages it appears that the Psalms were sung, and also so often repeated in the Church, that the poorest Christians could say them by heart, and used to repeat them and sing them at their Labours, in their Houses and in the Fields.

After the Psalms the Church gives us a kind of rest to our Devotions, that we tire not; and as in the Psalms we have been speaking to God, so now we should compose our selves with all devout attention to hear the first Lesson read out of the Old Testament by the Priest; wherein God speaks to us; and wherein we are admonished to resist all Evil, and to do every good Work; and wherein also we have the Promises of God to encourage us therein; which will necessarily raise our hearts to praise God, as is appointed in the Hymn, called, *Te Deum, We praise thee, O God &c.* and by all Creatures as well in Earth as in Heaven, and particularly the Angels and the Saints which are there, joyn with us to worship thee.

And sometimes the *Song of three Children* is used instead of the former, which altho' it be not Canonical, yet it is an exact Paraphrase on the

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ever blessed Trinity, severally and conjunctly. Then it contains *first* Deprecations, 1st, for Forbearing; 2^{dly}, for Deliverance from all Evil (Spiritual, Temporal and Eternal,) expressing also the means by which and the special itme when we would be delivered. *Secondly*, It contains *Intercessions*, 1st, for others, viz. for the whole Church, and in it the Queen and her Family, the Clergy, the Nobility and Magistrates, and the People. For all estates of Men we beg Peace and Grace, and especially we pray for the comfort of the afflicted, and the forgiveness of our Enemies and Persecutors; 2^{dly}, We pray for our Selves, that we may have Plenty, and Grace to amend our Lives. *Thirdly*, It contains *Supplications*, (to press the former Petitions and Addresses) to the Son of God and the whole Trinity, to accept our Petitions, hear our Prayers, and to Pardon and take away our Sins, and grant us his Peace, and deliver us from Guilt and Punishment of our Offences.

Then follows the *Lords Prayer*, that while our hearts are stirred up by the Devotion of the fore-going Supplications, we may put up these Petitions in the *Lords Prayer* with renewed Affections, this being always to be annexed to our Prayers before or after, being the *Pattern* according to which we are to Pray, (*Mat. 6. 9.*) and the *Form* also we are to use when we pray, commanded (*Luke 11. 3.*) for as in all variety of Dishes of Meat, Bread and Salt is used to every Dish, to make it the more healthy, so the Church of God in all Ages, together with her other Prayers, has used this Prayer taught by our Saviour, as being the most perfect and comprehensive in few words.

Then follows *O Lord, deal not with us after our Sins.* Answer, *Neither Reward, &c.* Whereby the Church will have us to remember that we are Sinners, and whatever Afflictions befall us they are just from the hand of God; and here we pray that God would not execute on us all that we deserve; we also clear his Justice, and confess our Iniquities, but apply to his Mercy to allay our Punishments, and proportion them according to our possibility of bearing, and not according to the desert of our Offences.

And that the People may not think the Duty is ended as soon as the Responses cease, they are now again admonished to joyn (in their hearts and desire) with the Minister, by that antient form of, *Let us pray, O Merciful Father, &c.* After which Prayer the People pray, *O Lord arise, help us, &c.* upon which the Priest commemorates the great Troubles and Persecutions which God delivered his Church from in all Ages, and since he is the same Lord, and we have the same Occasion, this is laid down as our future hope; and therefore we pray again, *O Lord arise help us, &c.* for thine honour; which is no vain Repetition, but a Testimony that we are convinced that we did wisely and well to ask of this God

(who

Of Ember - Weeks.

(who hath done so great things for his People in all ages) *Now to arise and help us, that so the honour he hath gotten by these former Wonders of his Mercy, may be renewed to us.* After which, the Prayer of St. Gregory follows, *We humbly beseech thee O Father, &c.*

Then follows the *Collects*, which are brief forms of Prayer collected generally out of the Epistle and Gospel, and contain things necessary for Soul and Body, and are proper to the day or time in which they are to be used. Then we conclude with the Prayer of St. Chrysostom, which is very Pious and Proper in this place. And shut up all with that Apostolical *Benediction* which commits us all to the Grace of our Lord Jesus Christ, and commends us to the love of God, and desires for us the fellowship of the holy Ghost, by which we shall be forever happy in this and the world to come.

Then there ought to be some short ejaculations to our selves, as, *Blessed be thy great and glorious Name, O Lord our God, for this one opportunity more of Praising thee for thy Mercies, and making my wants known unto thee, through the Merits of our Saviour Jesus, &c.* Or any other short ejaculation. Then rising up, depart with a glad heart and a cheerful Countenance.

NOW though the various Miseries of Mankind are exactly enumerated in the *Litany*, yet they are but barely mentioned there, and sometimes some particular Evils lie so heavy upon us, that it is requisite we should have Solemn Forms upon such occasions to annex to this Office, that so it may fully suit all our Necessities. Solomon supposes that there will be special Prayers made in the Temple in times of War, Drought, Pestilence and Famine, wherefore our *Litany* supplies us with particular and proper Prayers to be used upon such Occasions.

Of Ember Weeks.

The Apostles were fasting when the holy Ghost first came on them to confirm their Ordination, *Acts* 2. 15. And they used to fast and pray when they ordained others, *Acts* 13. 2, 3. from whence the first Christian Bishops did appoint Fasting and Prayer when they conferred holy Orders, which in the first planting of the Gospel were dispensed as there was Occasion; but as soon as the Church was settled, the Ordination of Ministers became fixed to certain set times, which was the original of those four weeks of fasting, now called *Ember Weeks*, which the decretal Epistles say, were fixed in the year 221. And there are several good Reasons to affix the Ordination of Ministers to these set times, viz. 1st. That all the Church may joyn in fasting and Prayer for a blessing on

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it, Secondly That both Bishops and Candidates knowing the time, they may prepare themselves for this great Work. Thirdly, That the People knowing the time may be present, if they please, either to approve the Choice, or to object against any whom they know to be unworthy. And since Gods Grace is necessary to this great work, there are two very proper Forms to be used for this occasion at these Seasons.

Of the Holy Sacrament.

Seeing it appears that the Holy Sacrament and the Lords Prayer had one and the same Author, therefore the Church has appointed this divine Prayer as a proper Preface to the Lords Supper, in the celebration of which the primitive Church alwayes used this Prayer, as the Fathers testifie; and St. *Hierome* affirms, That Christ himself taught it his Apostles to be said at the holy Communion: whence he and all the Antients do expound that Petition [*Give us this day our daily Bread*] of the Body of Christ, the Bread of Life, which in those days they daily received for the nourishment of their Souls. Then follows a Prayer for Purity, and that God would cleanse our hearts from all Pollutions; for the Body of Christ must be received into a pure heart, which we beg for, through the Merits and Intercession of Jesus Christ.

Next follows the *Ten Commandments*, which divine Precepts of the Moral Law were not appropriated only to the Jewish Synagogue, but do as much concern and oblige us as it did them: We vowed to keep them at our *Baptism*, and we renew that vow at every *Communion*, and therefore it is very fit we should hear and repeat them now, when we are going to make a fresh engagement to observe them. And since we are to confess all our sins before we come to this Blessed Sacrament of Pardon, the Church holds out this Glass [the Law] unto us, by which we may the better discover our Offences and Transgressions of the same. And when we hear these holy Commandments read in the Church by the Minister, we are to receive them with equal Reverence and humility, as if God himself spoke them from *Mount Sinai*; and because we have offended against them all, we must kneel down as Criminals ought to do, and at the chose of every Command, most earnestly beg pardon for them, saying, *Lord have Mercy upon us, and forgive us our Offences; and that we may never commit the like again, O do thou incline our hearts to keep these Laws.* Then follows a Prayer for the Queen. Then the Collect for the day, The Epistle and Gospel. The Jews read the history of their deliverance from *Egypt* before the *Passover*, and all the Antient Fathers and Liturgies declare that Christians did read select portions of the

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New-Testament before they received the Holy Sacrament. Next follow^d the *Nicene Creed*. After the *Confession of our Faith*, follows the Exercise of our *Charity*, without which it would be but a dead faith, *James 2. 22*. Christ gave Alms at this Passover, *John 13. 29*. & supposes we will never come to the Altar without a gift, *Mat. v. 23*. The first Christians gave all they had, and those in after times dedicated largely when they communicated. Wherefore the Church has here added divers select sentences of Scripture to stir us up more effectually to give bountifully of our Alms, as the surest way of providing for our selves, because what we lay up on Earth may be spoiled or lost before we enjoy it, but what we lay up in Heaven (by giving to the Poor) we shall certainly enjoy the benefit thereof, *Mat. 6. 19, 20*.

And altho' we cannot relieve all men by our Alms, God can relieve them, and therefore we must pray to him for all. To which end the Church here places the *Prayer for the whole State of Christs Church here on Earth*. Where we pray for the Peace and State of the Church, for Kings and all Christians, and especially for the Afflicted, &c.

And though the frequency of our communicating be not expressly determined in Scripture, yet it is there supposed we will do it often, and this latitude was left, to give us opportunity to shew our love by coming freely and frequently, but our great negligence and customary omitting this Duty, is such, that there is great need of the *Exhortation to the Communion*, here placed, which contains a Declaration of the time when this Sacrament is to be Celebrated, an Invitation to all that are present to come, with suitable Arguments to move them to it.

Then follows the Exhortation at the Communion. The former Invitation is designed to increase the Number, and this to rectifie the Disposition of the Communicants, that they may not only be many, but good. The very Mysteries of the *Gemiles* were veiled with many Coverings to make them more Sacred; And in the *Greek Church*, besides all other Preparations, the Priest invited the worthy, and warned the unworthy, which repeated Warning is more necessary in this loose age, and this excellent Form is well suited to this occasion, and recommends the several necessary Duties, *viz* Self-Examination, true Repentance, a lively Faith, an intire Amendment and perfect Charity, &c.

This holy Feast being now ready, and the Guests prepared with due Instructions, the Priest, (who is the steward of these Mysterys) repeats those Graces with which they must be adorned, which are *Repentance, Charity, Holy Purposes, &c.* and then invites them *To Draw near with Faith, &c.* Shewing them what is the first Duty to be done, *viz* *Making an humble Confession upon their knees*. So that upon this Invitation all the Communicants should come unto the Choir, or unto the Altar, or as
nigh

Of the Administration of Baptism.

nigh the Lords Table as they can, and there kneel down to confess their sins, as becomes Offenders who sue for their Pardon to the King of Kings, and make this general Confession, which begins, *Almighty God, the Father of our Lord Jesus Christ, Maker of all things, Judge of all Men, &c.*

The Communicants having thus acknowledged their sins and wickednesses, and declared their Repentance and sorrow for the same, and beg'd Mercy and forgiveness of them, the Priest doth here properly exercise the Power given him by Christ (*Mat. 28. 18. John 20. 23.*) and pronounces Absolution in his Name, in the form of a Prayer, *Numb. 6. 24.* which ought to be received with Faith and gratitude.

And in order that every one might receive comfort and benefit thereby, the Church hath chosen some Scripture Sentences to confirm this Faith and revive the Hope of poor Penitents, and are those very Promises on which the fore-going Absolution is grounded. Which are introduced with, *Hear what comfortable words our Saviour (himself) saith to all that truly turn to him, &c.*

After hearing of which, being revived with the comfortable sentences of Scripture, the Priest admonishes the Communicants to praise God, saying, *Lift up your heart, Lam. 3. 41.* To which they readily answer in the words of the Psalmist, *We lift them up unto the Lord.* And when the Minister finds the Peoples hearts thus elevated and fixed upon the divine Goodness, he doth Exhort them, *To Give Thanks unto the Lord.* And they being sensible of Gods great Goodness to them, do readily answer, *It is meet and right so to do.* And *Therefore with Angels and Arch-Angels (Isa. 6. 3.) Cherubims and Seraphims which be in Heaven, and the blessed Company, whom thou hast Redeemed, we laud and magnify thy Glorious Name, &c.* Which divine Hymn, the primitive Christians believed to be fit for Angels and men to joy in, and to praise the Lord in the highest strain of Joy and Thanks-giving upon the Memorial of our Redemption.

Then after we have received the holy Sacrament, it is fit we should express our joy; and how can we wellcome our Saviour into our hearts more properly than by the Hymn which the Angels wellcomed him into the World withal, (*Luke 2. 14.*) viz. *Glory to God in the highest, & on Earth Peace &c.*

Of the Administration of Baptism.

THE Administration of this Ordinance contains, *First*, Prayers for sanctifying the Child, and the Water: *Secondly*, The Form of Baptizing instituted by Christ himself: *Thirdly*, The solemn Receiving it into the Church. The first Prayers are four short Collects for the Child,

Of the Administration of Baptism.

Child, that it may receive the Benefits of Baptism. *1st*. That the evil inclinations which it draws from old Adam may be mortified, and that it may put on those virtuous dispositions called the New Man. *2^{dly}*. That the Concupiscence, and all Carnal Affections may be destroyed, so as the effects of the Spirit may live and grow in it. *3^{dly}*. That it may have strength to triumph over the Enemies it hath renounced. *Lastly*, That it may grow in Grace, and be endued with all kinds of Virtue. *Secondly*, The Prayer of Consecration for sanctifying the Water (which was always made in the Primitive Church,) contains, *First*, A Preface commemorating how Baptism was one of those Sacraments of Remission, typified by the Blood & Water shed out of our Saviours side on the Cross; & how it was instituted after his Resurrection by his own express Command; the words of which Divine Institution were anciently believed to consecrate the Water, and to oblige the most holy Author to joyn his Spirit to the Water, to make it effectual to that Regeneration which is the inward part of this Sacrament. And since the Spirit is necessary as well as the Water, the whole Congregation joyns in beseeching him, by whose Commission we do this, to sanctifie the Water for the washing away of Sin, and so to let his Spirit go along with the outward part, that it may not only seal the Childs Pardon, but convey Grace into it, to make it a living Member of Christ, and a Child of God, and to keep it in that estate forever. *Thirdly*, The holy Actions follow; *1st* Naming the Child with a New Name, answerable to the New Nature it here receives, (a Christian Name,) as a Remembrance of that Religion it is entered into, given by the Godfather as a Memorial of its new Relations which it gets in Baptism. *2^{dly}*. The Form by which it is Baptized, being of Christs own inditing, [*In the Name of the Father, the Son, and the holy Ghost:*] And as the Apostles only had Commission to do this, so with us, only lawful Ministers may Baptize. And since the belief of the Trinity is the peculiar and distinguishing Article of the Christian Religion, therefore Christ appoints they shall be made Christians by being thus baptized in the Name of the three Persons of the Trinity: And while we pronounce Christs words, we dip the Child in the Water, or (which Custom, and the coldness of our Climate, hath now made almost necessary) Sprinkle it, because the Efficacy of the Sacrament depends not on the quantity of Water, but on the Grace of God, which we believe to be conveyed by this Divine Sacrament, and therefore say [*Amen.*] *Fourthly*, Having thus baptized it as Christ appointed, we first declare the Child is a Christian, and a Member of the Church, into which holy Society the Minister (as a Steward of Gods Family) doth solemnly receive it, and of old this was done with a kiss of Charity; and for the clearer manifestation that this Child now belongs to Christ, we set his Sign and peculiar

Of Confirmation and Matrimony.

Mark upon it, signing it with the Sign of the Cross on the Forehead (a Custom by which the Primitive Christians declared what Religion they were of;) For Christians only believe in a crucified Saviour, and therefore the Cross was the Badge of a Christian, and that in which St. Paul gloried: And though the Papists have abused this to Superstition, yet that ought not to hinder us from restoring it to its first innocent use, viz. To be a Token that this Child shall confess the Faith of Christ crucified, and to be the Souldiers Badge, to declare it is now listed under Christs Banner, and hath engaged to fight very courageously against all its spiritual Enemies, under that victorious Leader: And now that it is thus listed and signed with Christs cognizance, we hope it will continue his faithful Servant and Souldier to its lifes end? and we pray it may do so, Amen.

Of CONFIRMATION.

When Children are well instructed in the Vow made for them at Baptism, by the Church Catechism, it is then required they should take it upon themselves, and be confirmed by the Bishop: Which holy Rite of *Confirmation*, though it were not instituted by Christ, and so be not properly a Sacrament, yet the Apostles did lay their Hands, on such as had been before Baptized by an Inferiour Minister, Acts 8. 14, 15, 16, 17. and Chap. 19. 5. which custom the Primitive Church imitated in the Bishops laying on their Hands, with holy Prayers, upon Persons that had been baptized; which was believed to convey the Holy Spirit to them for enabling them to keep their Vow. And this Holy Rite is still retained in the Eastern and Western Churches, and in all Protestant Churches where they have Bishops. And we have an excellent Office for it, containing, *First*, The Preparation for it by a serious Admonition to all that come to it, a Solemn Engagement from the Parties to keep their Vow, with some Acts of Praise and Prayer suited to the Occasion. *Secondly*, The Rite it self consists of the Ceremony, which is Laying on of the Bishops Hands, and his Benediction. *Thirdly*, The Office is concluded with Prayers; general, as the Lords Prayer; and peculiar to the Occasion, as the two Collects: And with a final Blessing.

Of MATRIMONY.

Mankind is naturally inclined to Society, and the Bond as well as the Foundation of all Societies is Marriage, which ought to be made

' OF MATRIMONY.

made Sacred and adopted into Religion, because it is the Interest of Mankind it should be inviolable: Wherefore our Church appoints, *First*, That none but a Lawful Minister shall tie these Bonds, for God himself married the first Man and Woman, and the Covenant is made to him, and the Minister is Gods Representative, to take the Securities and bless the Parties in Gods Name, for which cause the Primitive Christians did not account it a Lawful Marriage unless it were celebrated by a Lawful Minister; and the Laws of this and all other Christian Nations affirm the same thing. *Secondly*, Our Church allows no clandestine Marriages, for it orders that the Bans (that is, the Decree) of Matrimony shall be published three several days in the Church before the Marriage be celebrated; a Custom as ancient as the days of *Tertullian*, and used in the Protestant Churches abroad as well as here, and is designed to prevent all Objections that might be made in vain, when once the Bonds are tyed: and if this were duly observed, no Children could rashly marry without their Parents consent: No Incestuous Marriages could be made, nor could any break their Contracts by treacherous forsaking those to whom they had engaged themselves; from whence come innumerable Mischiefs, (where the Marriage is huddled up in secret) to the Parties as well as to their Friends and Families: So that what Priest soever consents to such secret Marriages, our Canons order him to be suspended for three years. *Thirdly*, for better security against Clandestine Marriage, the Church Orders that all Marriages shall be made in the Day-time, for those who intend Honourably and Honestly, need not fly the Light: And since the Parties are most serious in the morning, it is appointed that it shall be celebrated between the hours of Eight and Twelve; and of Old it was required, the Bridegroom and Bride should be Fasting when they made this Religious Vow in Gods Presence, and by that means they were safe from being made incapable by Drink of making a wise and voluntary Choice in this great and weighty Affair. *Fourthly*, And that this holy Rite may be still more solemn, it is expressly required that the Marriage be celebrated in the Church, the place of Gods Special Presence, before whom they make this Religious Covenant, and the Sacredness of the Place should make them more reverent in entering into it, and more Careful in keeping of it. For the better assurance whereof, *Lastly*, It is enjoined to be done in the Presence of their Friends and Neighbours, who ought to be there, to testify their Consent unto it, to be continual Witnesses of it, and to joyn with the Holy Man in Prayers for a blessing on it: For which End our Church hath provided a most Proper, Pious and Judicious Form; consisting of, *First*, The Preparation, by instructing the whole Congregation; and charging the Parties to declare all known Impediments: *Secondly*, the Solemnization, by asking their mutual Consent,

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Of the Visitation of the Sick.

joining their Hands, plighting their Truth to each other, and confirming it with the Pledge of a Ring: which has been used not only among *Jews* and *Greeks*, but the *Christians* also, who in *Clement Alexandrinus's* time used a Ring of Gold, to signify how noble and durable our Affection is; the form is Round, as the properest figure to unite things separated before, and to imply that our affection and respect shall never have an end, and to be a visible and lasting Token, that this Covenant must never be forgotten, but continue forever, as the Ring is round. And if in Ordinary Bargains we have some lasting thing delivered as an Earnest or Pledge to bind our Agreements, so it is much more needful here in this weighty Affair, where this Ring is a Pledge of the Covenant of Marriage.

The custom of old was to conclude all Covenants with Sacrifices, *Gen. 31.* which being now ceased, we finish this with a Prayer. We are Mortal, and must marry to repair the decay which is caused by Death, but he is an Eternal God, the Creator and Preserver of Mankind: We do but contribute to the body and the temporal Life of our Children, but he is the giver of Grace and the Author of everlasting Life; and therefore on this great occasion we beg a blessing on this Man and this Woman, that they may live in perpetual love and peace, &c.

Of the Visitation of the Sick.

IN so uncertain a World, where Sickneſs ſometimes interrupts the very joys of Marriage, it is no wonder that this Office ſhould be placed next after Matrimony. For all People of all Conditions are ſubject to diſeaſes continually; and therefore when any Perſon falls ſick thoſe in health muſt remember them, *as being themſelves alſo in the body* (*Heb. 13. 3.*) and liable to the ſame Calamities; and all *Chriſtians* are commanded to viſit their Neighbours in this Eſtate, and are promiſed they ſhall be rewarded by God for ſo doing, *Pſa 41. 1, 2. Mat. 25. 34. Jam. 1. Eccl. 7. 35.* And in the Primitive Times they were famous for this piece of Charity. But it is eſpecially the Duty of the Clergy, *Is any ſick among you? Let him call for the Elders of the Church, and let them pray over him; and the Prayer of Faith ſhall ſave the ſick, and the Lord ſhall raiſe him up; and if he have committed ſins, they ſhall be forgiven him, Jam. 5. 14.* In *St. James's* time, and as long as the Miraculous gift of healing continued, they anointed the ſick with Oyl alſo in the Name of *JESUS*, not to convey any Grace to the Soul, but to work a miraculous Cure, which was the uſal Effect in thoſe Ages; but the power and gift of Miracles being now ceaſed, the Reformed Churches left off the Oyl, (which was the ſign) becauſe the thing ſignified was now taken away, but yet we retain all the ſubſtantial
part.

Of the Burial of the Dead.

part of this Office. Wherefore as we love our Friends, or our own Souls, all care must be taken that this necessary and profitable Office be not neglected. The method of performing which in our Church, may be thus described; The usual Office contains, 1st, *Supplications* to avert Evil, in the *Salutation* and *short Litany*. 2^{dly}, *Prayers* to procure good things, in the *Lords Prayer* and two *Collects*. 3. *Exhortations* prescribed in the large form of *Exhortation*; and directed in the *Rubrick*, to advise the sick man, *To forgive freely, To give liberally, To do Justice* in settling his Estate, and *To confess his sins* humbly and ingenuously unto Gods Minister now with him. 4. *Consolations* in the *Absolution*, the *Prayer* to God to confirm it in the 71 *Psalms*, and the concluding *Benedictions*. So also there are added in this Office, Extraordinary Prayers, 1st, For a *sick Child*. 2^{dly}, For *one past Recovery*. 3^{dly}, For a *Dying Person*, and 4^{thly}, For *one troubled in Conscience*.

Then we have annexed the manner of administering the *Communion* to the sick; Wherein great care was taken in the primitive Ages, that no good Christians should dye without it, it being the *Viaticum* for this last and longest Journey, and it is the highest Mystery of Religion, andittest for those who are by sickness put into a heavenly frame. 2^d This is Gods Seal of Remission to all that receive it with Penitence and Faith. 3^d This arms them against the fear of Death, by setting Jesus Christ before them, who dyed for them And 4th. This assures them of their Resurrection, by making them Members of Christs Body, *John 6. 54*.

Of the Burial of the Dead.

WHEN Death hath parted the Soul from the Body, the Soul returns to God that gave it, and the Body to the Earth whence it was taken, *Eccles. 12. 7*. He takes care of the better part, and leaves the other for us to dispose of. And tho' the manner of burying the Dead has been different, yet among all Nations care of the Bodies of the Deceased hath been accounted a Pious thing, 1st, Because our Friends Bodies may not be a prey to Birds and Beasts. 2^{dly}, That the shame of Nature may not be exposed. 3^{dly}, That all may return to their proper place, and be covered with the skirt of their Mother the Earth. To which the Christians add three Reasons more, 1st, Because Men are made after Gods own Image. 2^{dly}, And as they were Christians their Bodies were Temples of the holy Ghost. And 3^{dly}, shall be raised again and made glorious. Upon which grounds the Christians have been always careful to give their dead a Decent Burial. And the manner of our Church is according to the Primitive practice. Wherefore to allay the Sorrow which naturally seizeth on us when we follow a dear Friend to the Grave, the Priest

Of the Burial of the Dead.

meets us in *White* (the colour of Joy) at the Church gate; and as the Angels in white Garments go out to receive the Soul, so doth the Priest to receive the Body of the faithful; and he comes with the Gospel of Peace, and other choice sentences of holy Scripture to perswade us to Faith, Patience and Thanks-giving: He begins with *John* 11. 25, 26. being the words which Christ spake going towards *Lazarus's* Grave to Comfort *Martha* for the loss of her Brother, bidding her neither grieve nor doubt concerning her deceased Brother; for (saith he) *I am* the Author both of *the Resurrection and the Life*; I gave him life at first, and can restore it, he therefore *that did believe in me* while he was alive, *tho' he be dead, yet shall he live, &c.* Why then do you mourn so much for them that believed in me? The 2d. Sentence is *Job* 19. 25, 26, 27. The 3d. is *1 Tim.* 6. 7. Some of the wiser Heathens considering only the Miserys of this Life, from which their Friends were free'd, celebrated their Funerals with Joy: But Christians, who also considered the Joys they gained by Death, followed them generally to the grave with *Psalms* and *Hymns*. And accordingly we have two very proper *Psalms* First, *Psalms* 39. which was *David's* Funeral Elegy upon *Absoloms* Death. The other *Psalms* 90. made by *Moses* in the Wilderness upon the Death of that Multitude which came out of *Egypt*; & it contains Meditations concerning the Power of God and the Frailty of Man, and Prayers for Grace to make a right use of his Dispensations, and for Prosperity to them that did survive.

After these *Psalms* out of the Old Testament, follows the Proper Lesson out of the New, *1 Cor.* 15. 20. &c. wherein 1st, The certainty of the Resurrection is provided from *v. 20. to v. 34.* 2dly. The Manner of it is described, *v. 35. to v. 54.* 3dly. The whole is applyed, *v. 55. &c.* And all this is designed to arm us against excess of Grief for our Friends Death, or fear of our own.

We bring the Body to the Church, to shew that the party dyed in the Communion thereof; and now we carry it to its long home the Grave: And since the sight of that place, and of the Corps now ready to be put into the Earth, is wont to make great Impression on us, the Church takes this occasion to fit us with Devotions at the Grave, First, Therefore, here is a Meditation of the shortness and uncertainty of our Lives, *Job* 14. 1, 2.

Then the solemn Interring of the Body next follows, immediately before which the Antients bid them *Farewell*, and took the'r last leave of them with a kiss. The posture of the *christians* bodies was always with their feet *East-ward*, and the face upward, that so they might be ready to meet Christ, who is to come from the *East*, and that they might be in the Posture of Prayer as soon as they are raised. Upon the Body thus laid in the Grave, the Priest casts Earth, with these Pious and proper words,

[Forasmuch

The Thanks-giving of Women after Child-birth.

[Forasmuch as it hath pleased Almighty God to take unto himself the Soul of our dear] Brother here [departed;] the Soul is gone to him that gave it; it needs not our Prayers, nor can our Tears recal that; and since it was Gods Will and Pleasure, we must not grieve too much, though he were a Dear Friend; the Lord hath disposed of the better part, and left the Body to our Care, [We therefore] knowing it came from the Earth, and by Gods Order must return thither, *Eccles. 12. 7.* do [commit his Body to the ground] which is no more than putting [earth to earth, ashes to ashes, and dust to dust] to which it will turn very shortly: Yet we do thus solemnly commit it to the Grave, to keep it safe till God calls for it; we leave it here [in sure and certain hope of the Resurrection to eternal life,] we believe both good and bad will live again, and be raised to a life without end, and we hope this our Brother shall have the better part in that Resurrection. And if any ask how we can hope a dissolved corrupted body can live again? we say, our hope is grounded on the Power of the great efficient, even [through our Lord Jesus Christ,] *Philip. 3. 21.* who raised his own dead body [and shall change our vile body,] making it like unto his [glorious body, according to his Almighty Power] to which all things must submit, and by which he can give all Matter such a Form as he pleaseth; and since we expect this, we will not grieve excessively.

The Thanks-giving of Women after Child-birth.

THE Birth of Man is little less than a Miracle; and lest the frequency should diminish our Sense of it, the Woman, who hath received this wonderful Mercy, is ordered to come to Church and offer up her publick Praises: The Original of which is from the Law of Moses, *Levit. 12* which commands all Women after they had born a Child, to come to the House of God within a certain number of days, and with a Sacrifice to praise God for this great Mercy; And though nothing but Sin makes any person unclean under the Gospel, and so the ceremonial Reason be ceased; yet the Obligation to make a publick acknowledgment of so eminent a Favour remains still. And therefore the Blessed Virgin (who was not defiled by Christs Birth) observed this Holy Rite, and in all Ages Christian Mothers have followed her example; yea, in the Eastern Church they bring their Child in their Arms, as she did, to present it to God, and there they do this after forty days; But in the Western Church there is no time set down by any Law, only the Mother is to come as soon as she is able, and the accustomed Time is after one Month; Necessity and Modesty oblige them to stay so long at least, and if they

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Of the COMMUNATION.

be not recovered then they must forbear longer, since they cannot praise God for a Mercy before they have received it. The Place to do this in is the Church, and thence it is called *Churching of Women*; and it must be done so publickly, *First*, for Gods Honour, whose work of Creation and his preserving the poor Woman, ought to be publickly owned. *Secondly*, To satisfie the Womans Duty, who is bound to let Gods Goodness be shewed forth, that others may learn to trust in him. *Thirdly*, And by this means many are brought to joyn in Gods Praises for so publick a Mercy, which all men and Women are concerned to own with Gratitude, and therefore to do this in a private House is absurd and contrary to the main end of the Office.

The COMMUNATION.

BOTH Scripture and Primitive Practice have made Fasting a Companion of Repentance, and therefore this Penitential Office is to be used on the days of Solemn Fasting, Ordinary or Extraordinary; because we are then in the best Disposition to humble our Souls for our Offences: For the effecting whereof, here is, *First*, a Proper Preface: *Secondly*, an Homily or Discourse: *Thirdly*, Several Forms of Prayer, all tending to bring us to Repentance.

Of the Preface.

THIS Preface shews the Reason and Occasion of composing this Office, viz. To supply the Want of Primitive Discipline, that every Man may judge himself, since the Church now judgeth so few Offenders. [*In the Primitive Church*] all manifest Sinners, Adulterers, Drunkards, Blasphemers, &c. were presently Excommunicated, and not received into the Church again, till by some years of Penitence and Mortification they had made their Repentance appear to be sincere. And lest any other Sinners should escape, they had [*a godly Discipline,*] all Christians came to the Bishop [*in the beginning of Lent,*] that is, upon *Ash-Wednesday*; and all, who by their own Free Confession or by others Discovery, were guilty of any great Crimes, had a strict Penance laid upon them for the forty days of Lent, that the Hardships they endured might help to bring the Offenders to Repentance and [*Salvation;*] and be [*a warning to others to be more afraid to offend;*] But this in the Roman Church is turned into a meer Ceremony of sprinkling Ashes upon all that come to confess on *Ash-Wednesday*. And in our Church, since Custom hath discontinued

Of the COMMUNATION.

discontinued the Primitive Usage, the only Remedy [*until the said Discipline be restored*] (which we may rather wish than expect in these Licentious Days) is, To endeavour to bring every Man to judge and condemn himself, by setting before him the Curses due to all Sin, and minding him of Gods dreadful Tribunal, where the Impenitent, though they be never censured here, shall certainly be condemned: And it is hoped this may, *First*, bring every Sinner [*to true Repentance*] for that which is past; and *Secondly*, make them carefully [*to flee those Vices*] unto which Gods Curse is due, as they themselves do here acknowledge.

Now lest the Jews should go on securely in breaking Gods Law, & forget the Curse due to those Transgressions, God himself appointed the People should yearly assemble; and when the Priest did proclaim the Law with the Curse annexed, every Person present was to declare his Belief of that Threatning, by saying, [*Amen,*] *Deut* 27 *Josh* 8. 33. And though Christ hath now taken away the Curse of the Law *Gal* 3. 13. yet that is only with respect to those that truly repent: But as to all others the Curse is still in force, And a true Penitent doth not wish any Curse to himself, because this [*Amen*] is no Adverb of wishing, but signifies, Verily it is [*True,*] *2 Cor* 1. 23. So that when the Priest declares that Idolaters, and such as are undutiful to Parents, Unjust Men, and such as despise the miserable, Oppressors and Malicious Persons, Adulterers, and those that are guilty of Bribery, with those who rely only upon Men, as also the Uncharitable, Lascivious, Covetous, Slandering, Debauched and Extortioners are accursed; When this is declared (I say) every Man may say, [*Amen,*] that is, He may affirm he verily believes the Truth of this which God hath said both in the Law and the Gospel, yea, his believing this, is the true cause why he now so heartily repents and begs Pardon, that he may avoid it.

And that this is the Churches Design, appears by the following *Application*, wherein, from the certain Truth that these Curses shall be executed on the Offenders in these kinds who remain Impenitent, There is, *First*, A general *Exhortation to Repentance*, because we all have sinned, and so are in danger of Gods Wrath; and therefore we ought all to go to him with inward grief and outward Expressions of Sorrow, confessing our Sins before him, now, and resolving to forsake them for the time to come,

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January hath xxxi Days

Morning Prayer

1 Lesson 2 Lesson 3 Lesson 4 Lesson		Mat. 1 Gen. 2 Rom. 3	
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6 g	7 15	10 16	11 7 8
7 h	8 17	11 18	12 8 9
8 i	9 19	12 20	13 9 10
9 j	10 21	13 22	14 10 11
10 k	11 23	14 24	15 11 12
11 l	12 25	15 26	16 12 13
12 m	13 27	16 28	17 13 14
13 n	14 29	17 30	18 14 15
14 o	15 31	18 32	19 15 16
15 p	16 1	19 33	20 16 17
16 q	17 2	20 34	21 17 18
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21 v	22 7	25 39	26 22 23
22 w	23 8	26 40	27 23 24
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39 n	40 25	43 57	44 40 41
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41 p	42 27	45 59	46 42 43
42 q	43 28	46 60	47 43 44
43 r	44 29	47 61	48 44 45
44 s	45 30	48 62	49 45 46
45 t	46 31	49 63	50 46 47
46 u	47 32	50 64	51 47 48
47 v	48 33	51 65	52 48 49
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58 g	59 44	62 76	63 59 60
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60 i	61 46	64 78	65 61 62
61 j	62 47	65 79	66 62 63
62 k	63 48	66 80	67 63 64
63 l	64 49	67 81	68 64 65
64 m	65 50	68 82	69 65 66
65 n	66 51	69 83	70 66 67
66 o	67 52	70 84	71 67 68
67 p	68 53	71 85	72 68 69
68 q	69 54	72 86	73 69 70
69 r	70 55	73 87	74 70 71
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81 d	82 67	85 99	86 82 83
82 e	83 68	86 100	87 83 84
83 f	84 69	87 101	88 84 85
84 g	85 70	88 102	89 85 86
85 h	86 71	89 103	90 86 87
86 i	87 72	90 104	91 87 88
87 j	88 73	91 105	92 88 89
88 k	89 74	92 106	93 89 90
89 l	90 75	93 107	94 90 91
90 m	91 76	94 108	95 91 92
91 n	92 77	95 109	96 92 93
92 o	93 78	96 110	97 93 94
93 p	94 79	97 111	98 94 95
94 q	95 80	98 112	99 95 96
95 r	96 81	99 113	100 96 97
96 s	97 82	100 114	101 97 98
97 t	98 83	101 115	102 98 99
98 u	99 84	102 116	103 99 100
99 v	100 85	103 117	104 100 101
100 w	101 86	104 118	105 101 102

February hath xxviii Days

Morning Prayer

1 Lesson 2 Lesson 3 Lesson 4 Lesson		Mat. 1 Gen. 2 Rom. 3	
1 All Circ	2 b mission Gen. 1	3 2 4	4 2 3
2 c	3 3	5 3	6 3 4
3 d	4 7	6 4	7 4
4 e	5 9	8 12	9 5 6
5 f	6 13	9 14	10 6 7
6 g	7 15	10 16	11 7 8
7 h	8 17	11 18	12 8 9
8 i	9 19	12 20	13 9 10
9 j	10 21	13 22	14 10 11
10 k	11 23	14 24	15 11 12
11 l	12 25	15 26	16 12 13
12 m	13 27	16 28	17 13 14
13 n	14 29	17 30	18 14 15
14 o	15 31	18 32	19 15 16
15 p	16 1	19 33	20 16 17
16 q	17 2	20 34	21 17 18
17 r	18 3	21 35	22 18 19
18 s	19 4	22 36	23 19 20
19 t	20 5	23 37	24 20 21
20 u	21 6	24 38	25 21 22
21 v	22 7	25 39	26 22 23
22 w	23 8	26 40	27 23 24
23 x	24 9	27 41	28 24 25
24 y	25 10	28 42	29 25 26
25 z	26 11	29 43	30 26 27
26 a	27 12	30 44	31 27 28
27 b	28 13	31 45	32 28 29
28 c	29 14	32 46	33 29 30
29 d	30 15	33 47	34 30 31
30 e	31 16	34 48	35 31 32
31 f	32 17	35 49	36 32 33
32 g	33 18	36 50	37 33 34
33 h	34 19	37 51	38 34 35
34 i	35 20	38 52	39 35 36
35 j	36 21	39 53	40 36 37
36 k	37 22	40 54	41 37 38
37 l	38 23	41 55	42 38 39
38 m	39 24	42 56	43 39 40
39 n	40 25	43 57	44 40 41
40 o	41 26	44 58	45 41 42
41 p	42 27	45 59	46 42 43
42 q	43 28	46 60	47 43 44
43 r	44 29	47 61	48 44 45
44 s	45 30	48 62	49 45 46
45 t	46 31	49 63	50 46 47
46 u	47 32	50 64	51 47 48
47 v	48 33	51 65	52 48 49
48 w	49 34	52 66	53 49 50
49 x	50 35	53 67	54 50 51
50 y	51 36	54 68	55 51 52
51 z	52 37	55 69	56 52 53
52 a	53 38	56 70	57 53 54
53 b	54 39	57 71	58 54 55
54 c	55 40	58 72	59 55 56
55 d	56 41	59 73	60 56 57
56 e	57 42	60 74	61 57 58
57 f	58 43	61 75	62 58 59
58 g	59 44	62 76	63 59 60
59 h	60 45	63 77	64 60 61
60 i	61 46	64 78	65 61 62
61 j	62 47	65 79	66 62 63
62 k	63 48	66 80	67 63 64
63 l	64 49	67 81	68 64 65
64 m	65 50	68 82	69 65 66
65 n	66 51	69 83	70 66 67
66 o	67 52	70 84	71 67 68
67 p	68 53	71 85	72 68 69
68 q	69 54	72 86	73 69 70
69 r	70 55	73 87	74 70 71
70 s	71 56	74 88	75 71 72
71 t	72 57	75 89	76 72 73
72 u	73 58	76 90	77 73 74
73 v	74 59	77 91	78 74 75
74 w	75 60	78 92	79 75 76
75 x	76 61	79 93	80 76 77
76 y	77 62	80 94	81 77 78
77 z	78 63	81 95	82 78 79
78 a	79 64	82 96	83 79 80
79 b	80 65	83 97	84 80 81
80 c	81 66	84 98	85 81 82
81 d	82 67	85 99	86 82 83
82 e	83 68	86 100	87 83 84
83 f	84 69	87 101	88 84 85
84 g	85 70	88 102	89 85 86
85 h	86 71	89 103	90 86 87
86 i	87 72	90 104	91 87 88
87 j	88 73	91 105	92 88 89
88 k	89 74	92 106	93 89 90
89 l	90 75	93 107	94 90 91
90 m	91 76	94 108	95 91 92
91 n	92 77	95 109	96 92 93
92 o	93 78	96 110	97 93 94
93 p	94 79	97 111	98 94 95
94 q	95 80	98 112	99 95 96
95 r	96 81	99 113	100 96 97
96 s	97 82	100 114	101 97 98
97 t	98 83	101 115	102 98 99
98 u	99 84	102 116	103 99 100
99 v	100 85	103 117	104 100 101
100 w	101 86	104 118	105 101 102

May hath xxxi Days.

Morning Prayer Even. Prayer.

Lesson 1 Lesson 2 Lesson 3		Lesson 1 Lesson 2 Lesson 3		Lesson 1 Lesson 2 Lesson 3	
S. Phil.	1 Kings 8	Acts 18	1 Kings 9	Inde.	Rom. 1
S. Jac.	Matth. 1	Matth. 1	Matth. 1	Matth. 1	Matth. 1
S. John	1 Kings 1	1 Kings 1	1 Kings 1	1 Kings 1	1 Kings 1
S. Urban.	1 Kings 1	1 Kings 1	1 Kings 1	1 Kings 1	1 Kings 1
S. Dunst.	1 Kings 1	1 Kings 1	1 Kings 1	1 Kings 1	1 Kings 1
Angust.	1 Kings 1	1 Kings 1	1 Kings 1	1 Kings 1	1 Kings 1
Beate	1 Kings 1	1 Kings 1	1 Kings 1	1 Kings 1	1 Kings 1
K. Char.	1 Kings 1	1 Kings 1	1 Kings 1	1 Kings 1	1 Kings 1
Nat. &	1 Kings 1	1 Kings 1	1 Kings 1	1 Kings 1	1 Kings 1
Refusa	1 Kings 1	1 Kings 1	1 Kings 1	1 Kings 1	1 Kings 1

June hath xxx Days.

Morning Prayer Even. Prayer.

Lesson 1 Lesson 2 Lesson 3		Lesson 1 Lesson 2 Lesson 3		Lesson 1 Lesson 2 Lesson 3	
S. Phil.	1 Kings 8	Acts 18	1 Kings 9	Inde.	Rom. 1
S. Jac.	Matth. 1	Matth. 1	Matth. 1	Matth. 1	Matth. 1
S. John	1 Kings 1	1 Kings 1	1 Kings 1	1 Kings 1	1 Kings 1
S. Urban.	1 Kings 1	1 Kings 1	1 Kings 1	1 Kings 1	1 Kings 1
S. Dunst.	1 Kings 1	1 Kings 1	1 Kings 1	1 Kings 1	1 Kings 1
Angust.	1 Kings 1	1 Kings 1	1 Kings 1	1 Kings 1	1 Kings 1
Beate	1 Kings 1	1 Kings 1	1 Kings 1	1 Kings 1	1 Kings 1
K. Char.	1 Kings 1	1 Kings 1	1 Kings 1	1 Kings 1	1 Kings 1
Nat. &	1 Kings 1	1 Kings 1	1 Kings 1	1 Kings 1	1 Kings 1
Refusa	1 Kings 1	1 Kings 1	1 Kings 1	1 Kings 1	1 Kings 1

July hath xxxi Days.

Morning Prayer Even. Prayer.

Lesson	Lesson	Lesson	Lesson
Prov. 11	Luke 13	Prov. 12	Phil. 1
13	14	14	2
5	5	16	3
17	16	18	4
19	17	20	Col. 1
21	18	22	2
23	19	24	3
25	20	26	4
27	21	28	1 Thes. 1
29	22	31	2
Eccl. 1	3	Eccl. 2	3
3	4	4	4
5	John 1	6	5
7	2	8	2 Thes. 1
9	3	10	2
11	4	12	3
13	5	Jer. 2	1 Tim. 1
15	6	4	2
17	7	6	3
19	8	8	4
21	9	10	5
23	10	12	6
25	11	14	2 Tim. 2
27	12	16	3
17	13	18	Titus 1
19	14	20	2
21	15	22	3
23	16	24	Philem.
25	17	26	Heb. 1
27	18	28	2
29	19	30	3

Mary v.

Transf.

S. Mar.

Swithun

Marga.

Magd.

Fast

S. Jame

S. Anne

August hath xxxi Days.

Morning Prayer Even. Prayer.

Lesson	Lesson	Lesson	Lesson
Lammas	Jer. 29	John 20	Jer. 30
31	21	22	31
33	23	24	32
35	25	26	33
37	27	28	34
39	29	30	35
41	31	1	36
43	2	2	37
45	3	3	38
46	4	4	39
48	5	5	40
50	6	6	41
52	7	7	42
54	8	8	43
56	9	9	44
58	10	10	45
60	11	11	46
62	12	12	47
64	13	13	48
66	14	14	49
68	15	15	50
70	16	16	51
72	17	17	James 1
74	18	18	2
76	19	19	3
78	20	20	4
80	21	21	5
82	22	22	6
84	23	23	7
86	24	24	8
88	25	25	9
90	26	26	10
92	27	27	11
94	28	28	12
96	29	29	13
98	30	30	James 2
100	31	31	3

Lammas

Jer. 29

John 20

Jer. 30

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September hath xx Days.

Morning Prayer		Even Prayer	
1 Lesson	2 Lesson	1 Lesson	2 Lesson
Hol. 14	Matth 2	Joel 1	Rem. 3
Joel 2		Amos 2	
Amo 1		Amos 3	
3v		Amos 4	
3v		Amos 5	
3v		Amos 6	
3v		Amos 7	
3v		Amos 8	
3v		Amos 9	
3v		Amos 10	
3v		Amos 11	
3v		Amos 12	
3v		Amos 13	
3v		Amos 14	
3v		Amos 15	
3v		Amos 16	
3v		Amos 17	
3v		Amos 18	
3v		Amos 19	
3v		Amos 20	
3v		Amos 21	
3v		Amos 22	
3v		Amos 23	
3v		Amos 24	
3v		Amos 25	
3v		Amos 26	
3v		Amos 27	
3v		Amos 28	
3v		Amos 29	
3v		Amos 30	
3v		Amos 31	
3v		Amos 32	
3v		Amos 33	
3v		Amos 34	
3v		Amos 35	
3v		Amos 36	
3v		Amos 37	
3v		Amos 38	
3v		Amos 39	
3v		Amos 40	
3v		Amos 41	
3v		Amos 42	
3v		Amos 43	
3v		Amos 44	
3v		Amos 45	
3v		Amos 46	
3v		Amos 47	
3v		Amos 48	
3v		Amos 49	
3v		Amos 50	
3v		Amos 51	
3v		Amos 52	
3v		Amos 53	
3v		Amos 54	
3v		Amos 55	
3v		Amos 56	
3v		Amos 57	
3v		Amos 58	
3v		Amos 59	
3v		Amos 60	
3v		Amos 61	
3v		Amos 62	
3v		Amos 63	
3v		Amos 64	
3v		Amos 65	
3v		Amos 66	
3v		Amos 67	
3v		Amos 68	
3v		Amos 69	
3v		Amos 70	
3v		Amos 71	
3v		Amos 72	
3v		Amos 73	
3v		Amos 74	
3v		Amos 75	
3v		Amos 76	
3v		Amos 77	
3v		Amos 78	
3v		Amos 79	
3v		Amos 80	
3v		Amos 81	
3v		Amos 82	
3v		Amos 83	
3v		Amos 84	
3v		Amos 85	
3v		Amos 86	
3v		Amos 87	
3v		Amos 88	
3v		Amos 89	
3v		Amos 90	
3v		Amos 91	
3v		Amos 92	
3v		Amos 93	
3v		Amos 94	
3v		Amos 95	
3v		Amos 96	
3v		Amos 97	
3v		Amos 98	
3v		Amos 99	
3v		Amos 100	

October hath xxxi Days.

Morning Prayer		Even Prayer	
1 Lesson	2 Lesson	1 Lesson	2 Lesson
1obit 7	Mark 4	1obit 8	1obit 9
1obit 10		1obit 11	
1obit 12		1obit 13	
1obit 14		1obit 15	
1obit 16		1obit 17	
1obit 18		1obit 19	
1obit 20		1obit 21	
1obit 22		1obit 23	
1obit 24		1obit 25	
1obit 26		1obit 27	
1obit 28		1obit 29	
1obit 30		1obit 31	
1obit 32		1obit 33	
1obit 34		1obit 35	
1obit 36		1obit 37	
1obit 38		1obit 39	
1obit 40		1obit 41	
1obit 42		1obit 43	
1obit 44		1obit 45	
1obit 46		1obit 47	
1obit 48		1obit 49	
1obit 50		1obit 51	
1obit 52		1obit 53	
1obit 54		1obit 55	
1obit 56		1obit 57	
1obit 58		1obit 59	
1obit 60		1obit 61	
1obit 62		1obit 63	
1obit 64		1obit 65	
1obit 66		1obit 67	
1obit 68		1obit 69	
1obit 70		1obit 71	
1obit 72		1obit 73	
1obit 74		1obit 75	
1obit 76		1obit 77	
1obit 78		1obit 79	
1obit 80		1obit 81	
1obit 82		1obit 83	
1obit 84		1obit 85	
1obit 86		1obit 87	
1obit 88		1obit 89	
1obit 90		1obit 91	
1obit 92		1obit 93	
1obit 94		1obit 95	
1obit 96		1obit 97	
1obit 98		1obit 99	
1obit 100		1obit 101	

November hath xxx Days.

[illegible]

Note: that (a) Eccus. 25. is to be read only to v. 13.
(b) Eccus. 30. only to v. 12. & (c) Eccus. 46. only to v. 20

December hath xxxi Days

Morning Prayer		Even. Prayer	
1 Lesson 2 L-flos Isaiah 14	1 Lesson 2 L-flos Isaiah 14	1 Lesson 2 L-flos Isaiah 14	1 Lesson 2 L-flos Isaiah 14
16	16	16	16
18	18	18	18
20, 21	20, 21	20, 21	20, 21
23	23	23	23
25	25	25	25
27	27	27	27
29	29	29	29
31	31	31	31
33	33	33	33
45	45	45	45
47	47	47	47
49	49	49	49
51	51	51	51
53	53	53	53
55	55	55	55
57	57	57	57
59	59	59	59
Nicho R	Nicho R	Nicho R	Nicho R
Lusy, V.	Lusy, V.	Lusy, V.	Lusy, V.
Fef	Fef	Fef	Fef
Wbo.	Wbo.	Wbo.	Wbo.
Fef	Fef	Fef	Fef
Wbo.	Wbo.	Wbo.	Wbo.
S Joseph	S Joseph	S Joseph	S Joseph
S John	S John	S John	S John
Innere.	Innere.	Innere.	Innere.
Silver B	Silver B	Silver B	Silver B

A TABLE of and Movable FEASTS Calculated for Forty YEARS.

The year of our LORD.	Gold. Number.	The Epag. Dominical Letter	Sunday after Ep. Septuagesima Sunday.	The first day of Lent	Easter Day.	Rogation- Sunday.	Ascension- Day.	Whitsun-day	Sundays after Trinity.	Advent Sunday.		
1699	9	9	A	4	Feb. 5	Feb. 22	Ap. 9	May 14	May 18	Ma. 28	25	Dec. 31
1700	10	20	GF	3	Jan. 28	14	Ma. 31	5	9	19	26	
1701	11	1	B	5	Feb. 16	Mar. 5	Ap. 20	25	29	June 8	23	No. 30
1702	12	12	D	3	1	Feb. 18	4	10	14	Ma. 24	25	29
1703	13	23	C	2	an. 24	10	Ma. 28	3	6	16	26	3
1704	14	4	BA	5	Feb. 13	Mar. 1	P. 16	21	24	June 4	14	Dec. 3
1705	15	15	G	4	4	Feb. 21	8	13	17	May 27	15	2
1706	16	26	F	1	an. 20	6	Ma. 24	Ap. 23	2	14	27	1
1707	17	7	E	4	Feb. 9	26	Ap. 13	May 18	22	June 1	24	No. 30
1708	18	18	DC	3	1	18	4	9	13	Ma. 23	25	28
1709	19	9	B	6	30	Mar. 9	24	29	June 2	Jun. 12	22	29
1710	1	11	A	4	5	Feb. 22	9	14	May 18	Ma. 28	25	De. 3
1711	2	22	G	3	an. 28	14	1	6	10	30	26	2
1712	3	3	FE	5	Feb. 17	Mar. 5	20	25	29	June 8	23	No. 30
1713	4	14	D	3	1	Feb. 18	4	10	14	Ma. 24	25	29
1714	5	25	C	2	Jan. 24	10	Ma. 28	2	6	16	26	28
1715	6	6	B	5	Feb. 13	Mar. 2	Ap. 17	22	26	June 5	23	27
1716	7	17	AG	3	Jan. 29	Feb. 14	1	6	10	Ma. 20	26	Dec. 8
1717	8	8	F	5	Feb. 7	Mar. 6	21	26	30	June 9	23	1
1718	9	9	E	4	9	Feb. 26	23	18	22	Ma. 14	24	No. 30
1719	10	20	D	2	Jan. 25	31	Ma. 29	8	7	Ma. 17	26	19
1720	11	1	CB	5	Feb. 14	Mar. 3	Ap. 17	22	26	June 5	23	27
1721	12	12	A	4	5	Feb. 22	9	14	18	Ma. 28	25	Dec. 2
1722	13	3	G	2	an. 31	7	Ma. 25	Ap. 29	8	13	27	9
1723	14	4	F	4	Feb. 10	27	P. 14	May 19	23	June 2	24	5
1724	15	15	ED	3	2	19	4	10	14	Ma. 24	25	No. 29
1725	16	26	C	2	Jan. 24	10	Ma. 18	6	6	16	26	28
1726	17	7	B	4	Feb. 6	12	Ap. 10	15	19	29	24	27
1727	18	18	A	3	an. 29	5	Ma. 2	7	11	21	26	Dec. 3
1728	19	29	GF	6	Feb. 8	Mar. 6	21	26	30	June 9	23	1
1729	1	11	E	3	2	Feb. 9	6	11	15	Ma. 15	25	No. 30
1730	2	22	D	2	Jan. 25	11	Ma. 29	3	7	17	26	2
1731	3	3	C	5	Feb. 14	Mar. 3	Ap. 18	23	27	June 6	23	25
1732	4	14	BA	4	6	Feb. 23	9	14	18	Ma. 28	25	Dec. 8
1733	5	25	G	3	Jan. 21	7	Ma. 25	P. 29	3	13	27	1
1734	6	6	F	4	Feb. 10	27	P. 4	May 19	23	June 2	24	5
1735	7	17	E	3	2	19	6	11	13	Ma. 25	25	No. 30
1736	8	28	DC	6	3	Ma. 10	25	30	June 9	June 13	22	28
1737	9	9	B	4	6	Feb. 3	10	15	May 1	Ma. 29	4	27
1738	10	20	A	3	Jan. 29	15	2	7	11	2	6	Dec. 3

To Find Easter forever.

Golden Number.	A	B	C	D	E	F	G
I.	April 9	10	11	12	6	7	8
II.	Marc. 26	27	28	29	30	31	April. 1
III.	April 16	17	18	19	20	14	14
IV.	April 9	3	4	5	6	7	8
V.	Marc. 26	27	28	29	23	24	35
VI.	April 16	17	11	12	13	14	15
VII.	April 3	3	4	5	6	Mar. 31	April 1
VIII.	April 23	24	25	19	20	21	22
IX.	April 9	10	11	12	13	14	8
X.	April 2	3	Mar. 28	29	30	31	April 1
XI.	April 16	17	18	19	20	21	22
XII.	April 9	10	11	5	6	7	8
XIII.	Marc. 26	27	28	29	30	13	25
XIV.	April 16	17	18	19	13	14	15
XV.	April 3	3	4	5	6	7	8
XVI.	March 26	27	28	22	23	24	25
XVII.	April 16	10	11	12	13	14	15
XVIII.	April 3	3	4	5	Mar. 30	31	April 1
XIX.	April 23	24	18	19	20	21	22

When ye have found the Sunday Letter in the uppermost Line guide your right Eye downward from the same, till ye come right over against the Prime; and there is shewed both what Month and what day of the Month Easter falleth that year. But note, That the name of the Month is set at the left hand, or else just with the figures, and followeth not as in other Tables, by descent, but collaterally.

Note, that the Supputation of the year of our Lord in the Church of England beginneth the five and twentieth day of March.

The Order how the Psalter is appointed to be read.

THe Psalter shall be read thrice once every Month, as it is there appointed, both for Morning and Evening Prayer. But in February it shall be read only to the 13th or 29th day of the Month.

And whereas *January, March, May, July, August, October & December* have 31 days a piece; it is ordered, That the same Psalms shall be read the last day of the said Months, which were read the day before; so that the Psalter may begin again the first day of the next Month ensuing.

And whereas the 119th Psalm is divided into 22 Portions, and is over-

long to be read at one time; it is so ordered, that at one time shall not be read above four or five of the said Portions. And at the end of every Psalm, and at the end of every such part of the 119 Psalm, shall be repeated this Hymn,

Glorie be to the Father, and to the Son, and to the holy Ghost;

As it was in the beginning, is now, and ever shall be; world without end. Amen.

Note, That the Psalter followeth the Division of the *Hebrews*, and the Translation of the great *English Bible*, set forth and used in the time of King *Henry the 8th*, and *Edward the 6th*.

The Order how the rest of the holy Scripture is to be read.

THe Old Testament is appointed for the first Lessons at Morning & Evening Prayer; as the most part thereof will be read every year once, as in the Kalender is appointed.

The New Testament is appointed for the second Lessons at Morning & Evening Prayer, and shall be read over orderly every year thrice, besides the Epistles and Gospels; Except the Apocalyps, out of which there are only certain Proper Lessons

appointed upon divers Feasts.

Note, That whensoever Proper Psalms or Lessons are appointed, then the Psalms and Lessons of ordinary course appointed in the Psalter, (if they be different) shall be omitted for that time.

Note also, That the Collect, Epistle and Gospel appointed for the Sundays, shall serve all the week after, where it is not in this Book otherwise ordered.

Here follows a Table of Proper Lessons to be read at Morning and Evening Prayer on the *Sundays* & other *Holy-Days* throughout the year.

Proper Lessons for Sundays.

Sundays of	Mattins.	Even. Song.	Trinity	Mattins.	Even song.
Advent.			Sunday.		
1	Isaiah 1.	Isaiah 2.	1 Lesson.	Gen. 1.	Gen. 18.
2	9	24	2 Lesson.	Matth. 3.	1 John 5.
3	25	26			
4	30	32			
Sunda. after			Sunday af-		
Christmas.			ter Trinity.		
1	37	38	The first.	Josh. 10.	Josh. 23.
2	41	43	2	Judg. 4.	Judg. 5.
Sunda. after			3	1 Sam. 2.	1 Sam. 3
the Epipha.			4	12	13
1	44	46	5	15	17
2	51	53	6	2 Sam. 12.	2 Sam. 19.
3	55	56	7	21	24
4	57	58	8	1 King. 13.	1 King. 17.
5	59	64	9	18	10
6	65	66	10	21	22
Septuagesst.	Gen. 1.	Gen. 3.	11	2 King 5	2 King. 9.
Deagesima.	3.	6	12	10	18
Quinquages.	9 to v. 20.	12	13	19	23
Lent,			14	Jer. 5.	Jer. 22.
1	16 v. 30.	22	15	35.	36.
2	27	24	16	Ezek. 2.	Ezek. 13
3	39	42	17	14	18
4	43	45	18	20	24
5	Exod. 3.	Exod. 5.	19	Dan. 3	Dan. 5.
6			20	Joel 2.	Mich. 6.
1 Lesson,	Exod. 9.	Exod. 10.	21	Habak. 2.	Prov. 1.
2 Lesson,	Matt. 36.	He 5 to 11.	22	Prov. 2.	3
Easter Day.			23	11	12
1 Lesson,	Exod. 12.	Exod 14.	24	13	14
2 Lesson,	Rom. 6.	Acts 2. v.	25	15	16
Sundays af-		(22.	26	17	19
ter Easter.					
1	Num. 16.	Num. 22.			
2	23 24.	25.			
3	Dent. 4.	Dent. 5.			
4	6	7			
5	8	9			
Sunda. after	12	13			
Ascension D.	Deu. 16. to				
Whit Sunday.	v. 18	Isa. 11.			
1 Lesson,	Acts 10. to	Acts 19. to			
2 Lesson,	(v. 34.	(v. 21.			

Lessons proper for Holy days.

	Mattins.	Even song.
S. Andrew.	Prov. 20.	Prov. 21.
S. Thomas		
the Apost.	23	24
Birth of	(v. 8,	(to v. 17.
Christ.	Isa. 9. to	Isa. 7. v. 10
1 Lesson.	Luk. 2. to	Ti. 3. v. 4.
2 Lesson.	(v. 15.	to v. 9.

Proper Lessons for Holy-Days.

	<i>Mattins.</i>	<i>Evenfong.</i>		<i>Mattins.</i>	<i>Evenfong.</i>
S. Steben.	Prov. 28.	Ecclef. 4.	S. Mark.	Ecclus. 4.	Ecclus. 5,
1 Lesson.	Acts 6. v. 8.	Act. 7. v 30.	Ascension da.		
2 Lesson.	Ec. 7. to v. 30.	(to v. 55.	1 Lesson,	Deut. 10.	2 King. 2,
S. John.			2 Lesson,	Lu. 24. v.	Eph. 4, to
1 Lesson.	Ecclef. 5.	Ecclef. 6.	Whit. M.	44	v. 17,
2 Lesson.	Apoc. 1.	Apoc. 22.	(10	(10	(v. 16, to v 30,
Innoc. day.	Je. 31. to	Wisd. 1.	1 Lesson.	Gen. 11. v.	Num. 11,
Circumci-	(v. 18.		2 Lesson,	1 Cor. 12.	1 Co 14, to
sion.			Tues day in	(18.	(v. 26,
1 Lesson.	Gen. 17.	De. 10. v 12	Whit. M.		
2 Lesson.	Rom. 2.	Colof. 2.	1 Lesson,	1 Sa. 19. v.	Dut. 30,
Epiphany.			2 Lesson,	1 Th. 5. v.	1 John 4,
1 Lesson.	Isa. 60.	Isa. 49.	S. Barnabas.	12. to v. 24.	(to v. 14,
2 Lesson.	Luk. 3. to	Joh. 2. to	1 Lesson,	Eccel 10.	Eccel. 12,
Conversion	(v. 23.	v. 12.	2 Lesson,	Acts 14.	Acts 15 v 35
of S. Paul.			S. Joh. Bap.		
1 Lesson.	Wisd. 5.	Wif. 6.	1 Lesson,	Malac. 3.	Malac. 4.
2 Lesson.	Acts 22. to	Acts 26.	2 Lesson,	Matth. 3.	Matth. 14,
Purificati-	(v. 22.		S. Peter.		v. 13,
on of the			1 Lesson,	Eccl. 15.	Eccl. 19,
U. Mary.	Wisd. 9.	Wif. 12.	2 Lesson,	Acts 3.	Acts 4.
S. Matthias.	19	Ecclus. 1.	S. James.	Eccl. 21.	Eccl. 22,
Annunciatio			S. Bartholo.	24	29
of our Lady.	Eccl. 2.	3	S. Matthew.	35	38
Monday be-			S. Michael.		
fore Easter.			1 Lesson,	Gen. 32.	Da. 10. v. 5,
1 Lesson.	Hof. 13.	Hof. 14.	2 Lesson,	Ac. 12. v 20.	Jude 6, to 16.
2 Lesson.	Joh. 11.		S. Luke	Eccl. 51,	Job 1,
Thurs day	(v. 45.		S. Simon and	Jo. 24, 25,	24,
bef Easter.			S. Jude.		
1 Lesson.	Danil 9.	Jer. 31.	All Saints.	(v. 10,	(v. 17
2 Lesson.	John 13.		1 Lesson,	Wif. 3, to	Wif. 5, to
E. Friday.	(v. 20.		2 Lesson,	He. 11 v 33,	Apoc. 19,
1 Lesson,	Gen. 22. to	Isa. 53.		& c. 12 to v 7,	(to v. 17,
2 Lesson,	John 18.	1 Pet. 2,			
Easter Eve.					
1 Lesson.	Zech. 9.	Exod. 13,			
2 Lesson.	L. 23. v. 50.	Heb. 4,			
Whit Sunday					
1 Lesson.	Exod. 16.	Exod. 17,			
2 Lesson.	Mat. 28.	Acts 3,			
Tues day in					
Easter M.					
1 Lesson.	Exod. 20.	Exod. 32,			
2 Lesson.	Luk. 24. to	1 Cor. 15,			
	(v. 13.				

Proper Psalms on certain days.

<i>Mattins.</i>	<i>Evenfong.</i>
Christmas da. Psal.	
19. 45, 85.	Psal. 89, 110, 132,
As Wednesday.	
Psal. 6, 32, 38.	Psal. 102, 130, 143,
Good Friday Ps. 22	
40, 54,	Psal. 69, 88,
Easter day, Ps. 2,	Psal. 113, 114, 118.
57, 111.	
Ascension day, Psal.	Psal. 24, 47, 108,
8, 15, 21,	
Whit Sunday, 48, 58	Psal. 104, 145,

The Order of Morning Prayer daily throughout the year.

¶ *At the beginning of Morning Prayer, the Minister shall read with a loud Voice some one or more of these Sentences of the Scriptures, that follow. And then he shall say that which is written after the said Sentences.*

When the wicked man turneth away from his wickedness that he hath committed, and doth that which is lawful and right, he shall save his soul alive, *Ezek 18. 27.*

I acknowledge my Transgressions, and my sin is ever before me, *Pf. 51. 3.*

Hide thy face from my sins, & blot out all mine Iniquities, *vers. 9.*

The Sacrifices of God are a broken spirit: A broken and a contrite heart O God, thou wilt not despise, *vers. 17.*

Rent your hearts, & not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, & of great kindness, & repenteth him of the evil, *Joel 2. 13.*

To the Lord our God belong Mercies and Forgivenesses, tho' we have rebelled against him; neither have we obeyed the voice of the Lord our God, to walk in his laws which he hath set before us, *Dan. 9. 9, 10.*

O Lord correct me, but with judgment; not in thine anger, lest thou bring me to nothing, *Jer. 10. 24.*

Repent ye, for the kingdom of heaven is at hand, *S. Mat. 3. 2.*

I will arise and go to my Father, & will say unto him, Father I have sinned against heaven, and before thee, and am no more worthy to be called thy Son, *S. Luke 15. 18, 19.*

Enter not into judgment with thy Servant, O Lord; for in thy sight shall no man living be justified, *Pf. 143. 2.*

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If we say that we have no sin, we deceive our selves, & the truth is not in us. But if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all Unrighteousness, *1 S. John 1. 8, 9.*

Dearly beloved Brethren, The Scripture moveth us in sundry places to acknowledge & confess our manifold sins & wickedness, and that we should not dissemble nor cloke them before the face of almighty God: our heavenly Father, but confess them with an humble, lowly, penitent and obedient heart, to the end that we may obtain forgiveness of the same by his infinite goodness & mercy. And altho' we ought at all times humbly to acknowledge our sins before God, yet ought we most chiefly so to do, when we assemble & meet together, to render Thanks for the great Benefits that we have received at his hands, to set forth his most worthy Praise, to hear his most holy Word, and to ask those things which are requisite & necessary, as well for the body as the soul. Wherefore I pray & beseech you, as many as are here present, to accompany me with a pure heart and humble voice unto the throne of the heavenly Grace, saying after me.

A general Confession to be said of the whole Congregation after the Minister, all kneeling.

Almighty and most merciful Father; We have erred and strayed

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Morning Prayer.

ed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy Laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable Offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy Promises declared unto Mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous and sober life, To the glory of thy holy Name. *Amen.*

The Absolution or Remission of sins, to be pronounced by the Priest alone, standing; the People still kneeling.

Almighty God the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live; and hath given power and commandment to his Ministers to declare and pronounce to his People, being penitent, the absolution and remission of their sins; he pardoneth & absolveth all them that truly repent, & unfeignedly believe his holy gospel. Wherefore let us beseech him to grant us true Repentance & his holy Spirit, that those things may please him which we do at this present, and that the rest of our life hereafter may be pure & holy, so that at the last we may come to his eternal joy, through Jesus Christ our Lord.

The People shall answer here, and at the end of all other Prayers, Amen.

Then the Minister shall kneel, & say the Lords Prayer with an audible voice; the People also kneeling, &

repeating it with him, both here, and wheresoever else it is used in divine service.

Our Father which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil; For thine is the kingdom, And the Power, And the Glory, For ever and ever, *Amen.*

Then likewise he shall say,

O Lord, open thou our lips

Ans^w And our mouth shall shew forth thy praise.

Priest. O God, make speed to save us.

Ans^w. O Lord, make haste to help us.

Here all standing up the Priest shall say,

Glory be to the Father, and to the Son; and to the holy Ghost.

Ans^w. As it was in the beginning, is now, & ever shall be; world without end, *Amen.*

Priest. Praise ye the Lord.

Ans^w. The Lords Name be praised.

Then shall be said or sung this Psalm following, except on Easter-day, upon which another Anthem is appointed: And on the 19th day of every Month it is not to be read here, but in the ordinary course of the Psalms.

Venite, exultemus Domino. Psal. 95.

OCome, let us sing unto the Lord; let us heartily rejoyce in the strength of our Salvation.

Let us come before his Presence with Thanks-giving; and shew our selves glad in him with Psalms.

For the Lord is a great God; and a great King above all gods.

In his hands are all the Corners of the Earth; and the strength of the Hills is his also.

The sea is his, and he made it; and his hands prepared the dry land.

Morning Prayer.

O come, let us worship, & fall down; the Father everlasting;
and kneel before the lord our maker.

For he is the Lord our God; and we
are the people of his pasture, and the
sheep of his hand.

To day if ye will hear his voice, harden not your hearts; as in the provocation, and as in the day of temptation in the Wilderness;

When your Fathers tempted me; proved me and saw my works.

Forty years long was I grieved with this generation, and said: It is a people that do err in their hearts, for they have not known my ways.

Unto whom I sware in my wrath, that they should not enter into my Rest.

Glory be to the Father, and to the Son; and to the holy Ghost;

As it was in the beginning, is now, and ever shall be; World without end. Amen.

Then shall follow the Psalms in order, as they are appointed. And at the end of every Psalm throughout the year, & likewise at the end of Benedicite. Benedictus, Magnificat & Nunc dimittis shall be repeated. Glory be to the Father, &c.

Ans. As it was in the beginning, is now, &c.

Then shall be read distinctly with an audible voice the first Lesson taken out of the Old Testament, as is appointed in the Kalendar (unless there be proper Lessons assigned for that day.) He that readeth so standing & turning himself as he may best be heard of, all such as are present. And after that shall be said or sung in English the Hymn, called, Te Deum laudamus, daily throughout the year.

Note, That before every Lesson the Minister shall say, Here beginneth such a Chapter or Verse of, &c. And after every Lesson, Here endeth the first, or the second Lesson.

Te Deum Laudamus.

WE Praise thee, O God: we acknowledge thee to be the lord.

All the Earth doth Worship thee;

To thee all Angels cry aloud: the Heavens, & all the Powers therein.

To thee Cherubin, and Seraphin; continually do cry,

Holy, holy, holy: Lord God of Sabaoth,

Heaven and Earth are full of the Majesty: of thy Glory.

The glorious Company of the Apostles: praise thee.

The goodly fellowship of the Prophets: praise thee.

The noble Army of Martyrs: praise thee.

The holy Church throughout all the world: doth acknowledge thee;

The Father: of an infinite Majesty;

Thine honourable, true: and only Son;

Also the holy Ghost: the comforter.

Thou art the King of glory: O Christ.

Thou art the everlasting Son: of the Father.

When thou tookest upon thee to deliver man: thou didst not abhor the Virgins Womb.

When thou hadst overcome the sharpness of Death: thou didst open the kingdom of heaven to all believers.

Thou sittest at the right hand of God: in the glory of the Father.

We believe that thou shalt come: to be our Judge.

We therefore pray thee, help thy servants: whom thou hast redeemed with thy precious Blood.

Make them to be numbered with thy Saints: in glory everlasting.

O Lord, save thy People; and bless thine heritage.

Govern them; and lift them up forever.

Day by day; we magnify thee.

Morning Prayer.

And we worship thy Name; ever world without end.

Vouchsafe, O Lord; to keep us this day without sin.

O Lord, have mercy upon us; have mercy upon us.

O Lord, let thy mercy lighten upon us; as our trust is in thee.

O Lord, in thee have I trusted; let me never be confounded.

Or this Canticle, *Benedicite omnia Opera Domini.*

O All ye works of the Lord, bless ye the Lord; Praise him and magnifie him forever.

O ye Angels of the Lord, bless ye the Lord; Praise him, and magnifie him forever.

O ye Heavens, bless ye the Lord; Praise him, & magnifie him forever.

O ye Waters that be above the firmament, bless ye the Lord; Praise him, and magnifie him forever.

O all ye Powers of the Lord, bless ye the Lord; Praise him, and magnifie him forever.

O ye Sun and Moon, bless ye the Lord; Praise him, and magnifie him forever.

O ye Stars of Heaven, bless ye the Lord; Praise him, & magnifie him forever.

O ye Showers & Dew, bless ye the Lord; Praise him, and magnifie him forever.

O ye Winds of God, bless ye the Lord; Praise him and magnifie him forever.

O ye Fire & Heat, bless ye the lord; Praise him, & magnifie him forever.

O ye Winter and Summer, bless ye the Lord; Praise him and magnifie him forever.

O ye Dews & Frosts, bless ye the lord, Praise him, & magnifie him forever,

O ye Frost & Cold, bless ye the lord; Praise him, & magnifie him forever.

O ye Ice & Snow, bless ye the lord; Praise him, & magnifie him forever.

O ye Nights and Days, bless ye the Lord; Praise him, and magnifie him forever.

O ye Light and Darknes, bless ye the Lord; Praise him, and magnify him forever.

O ye Lightnings and Clouds, bless ye the Lord; Praise him, and magnify him forever.

O let the Earth bless the Lord; yea, let it praise him and magnifie him forever.

O ye Mountains and Hills, bless ye the Lord; Praise him and magnifie him forever.

O all ye green things upon the Earth, bless ye the Lord; Praise him and magnifie him forever.

O ye Wells, bless ye the Lord; Praise him & magnifie him forever.

O ye Seas and Floods, bless ye the Lord; Praise him, and magnifie him forever.

O ye Whales, and all that move in the Waters, bless ye the lord; Praise him, and magnifie him forever.

O all ye Fowls of the Air, bless ye the Lord; Praise him, and magnifie him forever.

O all ye Beasts and Cattle, bless ye the Lord; Praise him and magnifie him forever.

O ye Children of Men, bless ye the Lord; Praise him, and magnifie him forever.

O let Israel bless the Lord; Praise him, and magnifie him forever.

O ye Priests of the Lord, bless ye the Lord; Praise him, and magnifie him forever.

Morning Prayer.

O ye Servants of the Lord, bless ye the Lord; Praise him and magnifie him forever.

O ye Spirits and Souls of the Righteous, bless ye the Lord; Praise him and magnifie him forever.

O ye holy & humble Men of heart, bless ye the Lord; Praise him, and magnifie him forever.

O Ananias, Azarias and Misael, bless ye the Lord; Praise him, and magnifie him forever.

Glory be to the Father, and to the Son, and to the holy Ghost;

As it was in the beginning, is now, and ever shall be; World without end. *Amen.*

Then shall be read in like manner the second Lesson, taken out of the New-Testament. And after that the Hymn following; except when that shall happen to be read in the Chapter for the Day, or for the Gospel on St. John Baptists day.

Benedictus St. Luke 1. 68.

Bless'd be the Lord God of Israel; for he hath visited and redeemed his People.

And hath raised up a mighty Salvation for us; in the house of his servant David;

As he spake by the mouth of his holy Prophets; which have been since the world began.

That we should be saved from our Enemies; and from the hands of all that hate us.

To perform the mercy promised to our Fore-fathers; and to remember his holy Covenant.

To perform the Oath which he sware to our fore-Father Abraham; that he would give us.

That we being deliver'd out of the hands of our Enemies; might serve him without fear.

In holiness & righteousness before

him; all the days of our life.

And thou, Child, shalt be called the Prophet of the highest; for thou shalt go before the face of the lord to prepare his ways.

To give knowledge of Salvation unto his People; for the remission of their sins.

Through the tender mercy of our God; whereby the day-spring from on high hath visited us.

To give light to them that sit in darkness, and in the shadow of death; and to guide our feet in the way of Peace.

Glory be to the Father, &c.

As it was in the beginning, &c.

Or this Psalm, Jubilate Deo.

O Be joyful in the Lord, all ye lands; serve the Lord with gladness, and come before his Presence with a Song.

Be ye sure that the Lord he is God; it is he that hath made us, and not we our selves, we are his People, and the Sheep of his Pasture.

O go your way into his Gates with Thanksgiving, & into his Courts with Praise; be thankful unto him, and speak good of his Name.

For the Lord is gracious, his Mercy is everlasting; & his Truth endureth from generation to generation.

Glory be to the Father, &c.

As it was in the beginning, &c.

Then shall be said or sung the Apostles Creed by the Minister and the People standing Except on only such days as the Creed of St. Athanasius is appointed to be read.

I Believe in God the Father Almighty, Maker of Heaven and Earth;

And in Jesus Christ his only Son our Lord, Who was conceived by the holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified,

Morning Prayer.

crucified, dead and buried, He descended into Hell; the third day he rose again from the dead, He ascended into Heaven, and sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the holy Ghost; The holy Catholick Church; The Communion of Saints; The forgiveness of sins; The Resurrection of the Body, And the life everlasting. Amen.

And after that, these Prayers following all devoutly kneeling, the Minister first pronouncing with a loud voice.

The Lord be with you.

Ans. And with thy Spirit.

Minister. Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Then the Minister, Clerks and People shall say the Lords Prayer with a loud voice.

Our Father which art in Heaven, hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily Bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

Then the Priest standing up, shall say,

O Lord, shew thy mercy upon us.

Ans. And grant us thy Salvation.

Priest. O Lord, save the Queen.

Ans. And mercifully hear us when we call upon thee.

Priest. Endue thy Ministers with Righteousness.

A. And make thy chosen people joyful.

Priest. O Lord, save thy People.

Ans. And bless thine Inheritance.

Pr. Give Peace in our time, O Lord.

Ans. Because there is none other,

that fighteth for us, but only thou O God.

Priest. O God, make clean our hearts within us.

Ans. And take not thy holy Spirit from us.

Then shall follow three Collects; the first of 2 Day, (which shall be the same that is appointed for the Communion;) The 2d for Peace; The 3d for Grace to live well. And the two last Collects shall never alter, but daily be said at Morning Prayer throughout all the Year as followeth; all kneeling.

The second Collect for Peace.

O God, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom. Defend us thy humble servants in all assaults of our enemies, that we surely trusting in thy defence, may not fear the power of any adversaries, thro' the might of Jesus Christ our lord. Amen.

The third Collect for Grace.

O Lord our heavenly Father, Almighty & everlasting God, who hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power, & grant that this day we fall into no sin, neither run into any kind of danger, but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight, through Jesus Christ our Lord. Amen.

Then these five Prayers following are to be read, except when the Litany is read.

A Prayer for the Queens Majesty.

O Lord our heavenly father, high and mighty King of kings, Lord of lords, the only Ruler of Princes, who dost from thy throne behold all the dwellers upon earth; most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lady Queen Anne, and so replenish

Evening Prayer.

her with the grace of thy holy Spirit, that she may alway incline to thy will, & walk in thy way: Endue her plenteously with heavenly gifts, grant her in health and wealth long to live, strengthen her that she may vanquish and overcome all her enemies: And, finally, after this life she may attain everlasting joy and felicity, through Jesus Christ our Lord. *Amen.*

A Prayer for the Royal Family.

Almighty God the fountain of all goodness, We humbly beseech thee to bless *Catherine* the Queen Dowager, the Princess *Sophia*, and all the Royal Family; endue them with thy holy spirit, enrich them with thy heavenly grace; Prosper them with all happiness; and bring them to thine everlasting Kingdom, through Jesus Christ our Lord. *Amen.*

A Prayer for the Clergy and People.

Almighty & everlasting God, who alone workest great marvels, send down upon our Bishops and Curates, and all Congregations commit-

ted to their charge, the healthful spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator Jesus Christ. *Amen.*

A Prayer of Saint Chrysostom.

Almighty God, who hast given us grace at this time with one accord, to make our common supplications unto thee, and dost promise that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfil now, O Lord, the Desires and Petitions of thy Servants, as may be most expedient for them, granting us in this world knowledge of thy Truth, and in the world to come Life everlasting.

2 Cor. 13 14.

The grace of our Lord Jesus Christ, the love of God, and the fellowship of the holy Ghost be with us all evermore. *Amen.*

Here ends the Order of Morning Prayer.

The Order of Evening Prayer daily throughout the year.

When the wicked man turneth away from his wickedness that he hath committed, and doth that which is lawful, and right, he shall save his soul alive, *Ezek. 18. 27.*

I acknowledge my transgressions, & my sin is ever before me. *Psal. 51. 3.*

Hide thy face from my sins, and blot out all mine iniquities. *Psal. 51. 9.*

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psal. 51. 17.*

Rent your heart, and not you garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repents him of the evil. *Joel 2. 13.*

To the Lord our God belong mercies, and forgivenesses, tho' we have rebelled against him; neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan. 9. 9, 10.*

O Lord, correct me, but with judgment; not in thine anger, lest thou bring

Evening Prayer.

bring me to nothing, *Jer.* 10. 24.

Repent ye; for the kingdom of heaven is at hand. *Mat.* 2. 3.

I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and I am no more worthy to be called thy son. *S. Luke* 15. 18, 19

Enter not into judgment with thy servant, O Lord; for in thy sight shall no man living be justified. *Psal.* 143. 2.

If we say that we have no sin, we deceive our selves, and the truth is not in us. But if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 St. Joh.* 1. 8, 9.

Dearly beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness, and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father, but confess them with an humble, lowly penitent, and obedient heart, to the end that we may obtain forgiveness of the same by his infinite goodness, and mercy. And although we ought at all times humbly to acknowledge our sins before God, yet ought we most chiefly so to do, when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart and humble voice, unto the throne of the heavenly grace, saying after me.

A general Confession to be said of the whole Congregation after the Minister, all kneeling.

Almighty and most merciful Father; We have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no healing in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; according to thy promises declared unto mankind by Christ Jesus our Lord. And grant, most merciful Father, for his sake That we may hereafter live a godly, righteous and sober life, To the glory of thy holy Name. Amen.

The Absolution.

Almighty God, the Father of our Lord Jesus Christ, who desirest not the death of a sinner but rather that he may turn from his wickedness and live; and hath given power and commandment to his Ministers to declare and pronounce to his people, being penitent, the absolution and remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel, Wherefore let us beseech him to grant us true repentance, and his holy spirit that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternal joy, through Jesus Christ our Lord. Amen.

Then

Evening Prayer.

When the Minister shall kneel, and say the Lords Prayer; the People also kneeling, and repeating it with him.

Our Father which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation, But deliver us from evil: For thine is the kingdom, and the power, And the glory, For ever and ever. *Amen.*

Then likewise he shall say,

O Lord, open thou our lips.

Ans. And our mouth shall shew forth thy praise.

Pr. O God, make speed to save us.

Ans. O Lord, make haste to help us.

Here all standing up, the Priest shall say,

Glory be to the Father, &c.

Ans. As it was in the beginning, &c.

Priest. Praise ye the Lord.

Ans. The Lords Name be praised.

Then shall be said or sung the Psalms in order, as they are appointed. Then a Lesson of the Old Testament, as is appointed: And after that Magnificat (or the song of the blessed Virgin Mary) in English, as followeth.

My soul doth magnifie the Lord, and my spirit hath rejoiced in God my Saviour;

For he hath regarded; the lowliness of his hand-maiden.

For behold, from henceforth; all generations shall call me blessed.

For he that is mighty hath magnified me; and holy is his Name.

And his mercy is on them that fear him: throughout all generations.

He hath shewed strength with his arm: he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat: and hath exalted the humble and meek.

B.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He remembering his mercy, hath holpen his servant Israel: as he promised to our forefathers, Abraham and his seed for ever.

Glory be to the Father, &c.

As it was in the beginning, &c.
Or else this Psalm; except it be on the Nineteenth day of the Month, when it is read in the ordinary course of the Psalms.

Cantate Domino. Psal. 98.

O Sing unto the Lord a new song: for he hath done marvellous things.

With his own right hand, and with his holy arm: hath he gotten himself the victory.

The Lord declared his salvation: his righteousness hath he openly shewed in the sight of the heathen.

He hath remembered his mercy and truth toward the house of Israel: and all the ends of the world have seen the salvation of our God.

Shew your selves joyful unto the Lord, all ye lands: sing, rejoyce and give thanks.

Praise the Lord upon the harp: sing, to the harp with a Psalm of thanksgiving.

With trumpets also and shawms: O shew yourselves joyful before the Lord the King.

Let the sea make a noise, and all that therein is; the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful together before the Lord: for he cometh to judge the earth.

With righteousness shall he judge the world: & the people with equity.

Glory be to the Father, &c.

As it was in the beginning, &c.

Then

Evening Prayer.

Then a Lesson of the New-Testament, as it is appointed: And after that, Nunc dimittis, (or the Song of Simeon) in English, as followeth.
Nunc dimittis, St. Luke 2. 29.

Lord, now lettest thou thy Servant depart in peace: according to thy Word.

For mine eyes have seen thy salvation.

Which thou hast prepared: before the face of all People.

To be a Light to lighten the Gentiles: and to be the glory of thy people Israel.

Glory be to the Father, &c.

As it was in the beginning, &c.

Or else the 67 Psalm, except on the 12th day of the Month.

God be merciful unto us, and bless us; and shew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth: thy saving health among all Nations.

Let the People praise thee, O God; yea, let all the People praise thee.

O let the Nations rejoyce and be glad: for thou shalt judge the folk righteously, and govern the Nations upon earth.

Let the People praise thee, O God; let all the People praise thee.

Then shall the earth bring forth her increase; and God, even our own God shall give us his blessing.

God shall bless us; and all the ends of the world shall fear him.

Glory be to the Father, &c.

Ans. As it was in the beginning, &c.

Then shall be said or sung the Apostles Creed by the Minister and the People standing

I Believe in God the Father Almighty, Maker of Heavens and Earth;

And in Jesus Christ his only Son our Lord, Who was conceived by the

holy Ghost, Born of the Virgin Mary: Suffered under Pontius Pilate; Was crucified, dead and buried, He descended into Hell; the third day rose again from the dead, He ascended into Heaven, and sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the holy Ghost; The holy Catholick Church; The Communion of Saints; The forgiveness of sins; The Resurrection of the Body, And the life everlasting. Amen.

And after that, these Prayers following, all devout kneeling, the Minister first pronouncing with loud voice

The Lord be with you.

Ans. And with thy Spirit.

Minister. Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Then the Minister, Clerks and People shall say the Lords Prayer with a loud voice.

Our Father which art in Heaven hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily Bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

Then the Priest standing up, shall say,

O Lord, shew thy mercy upon us.

Ans. And grant us thy Salvation.

Priest. O Lord, save the Queen.

Ans. And mercifully hear us when we call upon thee.

Priest. Endue thy Ministers with righteousness.

A. And make thy chosen people joyful.

Priest. O Lord, save thy People.

Ans. And bless thine Inheritance.

Evening Prayer.

Pr. Give Peace in our time, O Lord.

Ans. Because there is none other that fighteth for us, but only thou, O God.

Priest. O God, make clean our hearts within us.

Ans. And take not thy holy Spirit from us.

Then shall follow three Collects; the first of the Day, The 2d for Peace; The 3d for aid against all Perils as hereafter follows; which two last Collects shall be daily said at Evening Prayer without alteration.

The 2d Collect at Evening Prayer.

O God, from whom all holy desires, all good counsels, and all just works do proceed; Give unto thy servants that peace which the world can not give, that both our hearts may be set to obey thy commandments, & also that by thee, we being defended from the fear of our enemies, may pass our time in rest and quietness, through the merits of Jesus Christ our Saviour. *Amen.*

The third Collect. for aid again all perils.

Lighten our darkness, we beseech thee, O Lord, and by thy great mercy defend us from all Perils and Dangers of this night, for the love of thy only Son our Saviour Jesus Christ *Amen.*

A Prayer for the Queens Majesty.

O Lord our heavenly Father high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lady Queen ANNE, and so replenish her with the grace of thy holy Spirit, that she may always incline to thy will and walk in thy ways: Endue her plentifully with heavenly gifts grant

her in health and wealth long to live, strengthen her that she may vanquish and overcome all her enemies; and finally, after this life, she may attain everlasting joy and felicity, through Jesus Christ our Lord. *Amen.*

A Prayer for the Royal Family

Almighty God, the fountain of all goodness, we humbly beseech thee to bless *Catherin* the Queen Dowager, the Princess *Sophia*, and all the Royal Family: Endue them with thy holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom, through Jesus Christ our Lord. *Amen.*

A Prayer for the Clergy and People.

Almighty and everlasting God, who alone workest great marvels; Send down upon our Bishops and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this O Lord, for the honour of our Advocate and Mediator Jesus Christ. *Amen.*

A Prayer of Saint Chrysostom.

Almighty God who hast given us grace at this time with one accord to make our common supplications unto thee, and dost promise that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfil now, O Lord the desires and petitions of thy servant, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

He grace of our Lord Jesus Christ, and the love of God and the fellowship of the holy Ghost be with us all evermore. *Amen.* 2 Cor. 13. 14

Here endeth the Order of Evening Prayer throughout the year.

The Creed of St. Athanasius.

Upon these Feasts. Christmas day, the Epiphany, St. Matthias, Easter-day, Ascension day, Whitsunday, St. John Baptist, St. James, St. Bartholomew, St. Matthew, St. Simon, and St. Jude, St. Andrew, and upon Trinity Sunday shall be sung or said at Morning Prayer, instead of the Apostle's Creed, this Confession of our Christian Faith, commonly called, the Creed of St. Athanasius by the Minister and People standing.

Quicumque vult.

WHosoever will be saved ; before all things it is necessary that he hold the Catholick Faith.

Which Faith, except every one do keep whole and undefiled, without doubt he shall perish everlastingly.

And the Catholick Faith is this ; That we worship one God in Trinity, and Trinity in Unity ;

Neither confounding the Persons, nor dividing the Substance.

For there is one Person of the Father, another of the Son ; and another of the holy Ghost.

But the Godhead of the Father, of the Son, and of the holy Ghost is all one ; the Glory equal, the Majesty co-eternal.

Such as the Father is, such is the Son ; and such is the holy Ghost.

The Father uncreate, the Son uncreate, & the holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible, and the holy Ghost incomprehensible

The Father eternal, the Son eternal ; and the holy Ghost eternal.

And yet they are not three eternals, but one eternal.

As also, there are not three Incomprehensibles, nor three uncreated ; but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty, and the holy Ghost Almighty.

And yet they are not three Almighties, but one Almighty.

The Father is God, the Son is God ;

and the holy Ghost is God.

And yet they are not three Gods but one God.

So likewise the Father is Lord, the Son Lord ; & the holy Ghost Lord ;

And yet they are not three Lords but one Lord.

For like as we are compelled by the Christian verity ; to acknowledge every Person by himself to be God and Lord ;

So we are forbidden by the Catholick Religion ; to say, there be three Gods or three Lords.

The Father is made of none ; neither created nor begotten.

The Son is of the Father alone ; not made nor created, but begotten.

The holy Ghost is of the Father, and of the Son ; neither made nor created nor begotten, but proceeding.

So there is one Father, not three Fathers ; one Son, not three Sons ; one holy Ghost, not three holy Ghosts.

And in this Trinity, none is before or after the other ; none is greater or less than another ;

But the whole three Persons are co-eternal together ; and co-equal.

So that in all things, as is aforesaid, the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore that will be saved, must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation ; that he also believe rightly the Incarnation of our Lord Jesus Christ.

For the right faith is, that we believe and confess ; that our Lord Je-

The Litany

Iesus Christ, the Son of God, is God and Man;

God of the substance of the Father, begotten before the worlds; and Man of the substance of his Mother, born in the world;

Perfect God, and Perfect Man; of a reasonable soul, and humane flesh subsisting;

Equal to the Father, as touching his Godhead; and inferior to the Father, as touching his Manhood.

Who altho' he be God and Man; yet he is no two, but one Christ;

One; not by conversion of the Godhead into flesh; but by taking of the Manhood into God;

One altogether; not by confusion of substance; but by unity of Person.

For as the reasonable soul and flesh

is one Man; so God and Man is one Christ.

Who suffered for our Salvation; descended into Hell, rose again the third day from the dead.

He ascended into heaven, he sitteth on the right hand of the Father, God Almighty; from whence he shall come to judge the quick & the dead.

At whose coming all men shall rise again with their Bodies; and shall give account for their own works.

And they that have done good, shall go into life everlasting; and they that have done evil, into everlasting fire.

This is the Catholick faith; which except a man believe faithfully, he cannot be saved.

Glory be to the Father, &c.

As it was in the beginning, &c.

Here followeth the Litany or General Supplication, to be sung or said after Morning Prayer upon Sundays, Wednesday, and Fridays, and at other times, when it shall be commanded by the ordinary.

O God the Father of heaven: have mercy upon us miserable sinners.

O God the Father of heaven: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

O God the holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.

O God the holy Ghost, proceeding from the Father and the Son, have mercy upon us miserable sinners.

O holy, blessed and glorious Trinity, three persons and one God: have mercy upon us miserable sinners.

O holy, blessed and glorious Trinity, three persons and one God: have mercy upon us miserable sinners.

Remember not, Lord, our offences, nor the offences of our forefathers, neither take thou vengeance of our sins; spare us, good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with us forever.

Spare us, good Lord.

From all evil and mischief, from sin, from the crafts and assaults of the devil, from thy wrath, and from everlasting damnation.

Good Lord, deliver us.

From all blindness of heart; from pride, vain-glory, and hypocrisie; from envy, hatred, and malice, and all uncharitableness.

Good Lord deliver us.

From fornication, and all other deadly sin; and from all the deceits of the world, the flesh, and the devil.

Good Lord deliver us.

From

The Litany.

From lightning and tempest; from plague pestilence, and famine; from battel and murder, and from sudden death.

Good Lord, deliver us.

From all sedition, privy conspiracy, and rebellion; from all false doctrine, heresie, and schism; from hardness of heart, and contempt of thy word and commandment,

Good Lord, deliver us.

By the mystery of thy holy Incarnation; by thy holy Nativity and circumcision; by thy Baptism, Fasting and Temptation,

Good Lord, deliver us.

By thine Agony, and Bloody Sweat; by thy Cross and Passion; by thy precious Death and burial; by thy glorious Resurrection and Ascension; and by the coming of the holy Ghost,

Good Lord, deliver us.

In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgment,

Good Lord, deliver us.

We sinners do beseech thee to hear us O Lord God, & that it may please thee to rule and govern thy holy Church universal in the right way.

We beseech thee to hear us, good Lord.

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy servant ANNE, our most gracious Queen and Governour.

We beseech thee to hear us, good Lord.

That it may please thee to rule her heart in thy faith, fear and love, and that she may evermore have affiance in thee, and ever seek thy honour and glory.

We beseech thee to hear us, good Lord.

That it may please thee to be her

defender and keeper, giving her the victory over all her enemies.

We beseech thee to hear us, good Lord.

That it may please thee to bless and preserve Catherine the Queen Dowager, the Princess Sophia, and all the Royal Family.

We beseech thee to hear us, good Lord.

That it may please thee to illuminate all Bishops, Priests and Deacons with true knowledge and understanding of thy word, and that both by their preaching and living they may set it forth, and shew it accordingly.

We beseech thee to hear us, Good Lord.

That it may please thee to endue the Lords of the Council, and all the Nobility, with grace, wisdom, and understanding;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep the Magistrates, giving them grace to execute justice, and to maintain truth.

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy People;

We beseech thee to hear us, good Lord.

That it may please thee to give to all Nations Unity, Peace, and concord;

We beseech thee to hear us, good Lord.

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments;

We beseech thee to hear us, good Lord.

That it may please thee to give to all thy people increase of grace to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We beseech thee to hear us, good Lord.

That it may please thee to bring

into the way of truth, all such as have erred and are deceived;

We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand, and to comfort and help the weak-hearted; and to raise up them that fall, and finally to beat down Satan under our feet;

We beseech thee to hear us, good Lord.

That it may please thee to succour, help and comfort all that are in danger, necessity, and tribulation;

We beseech thee to hear us, good Lord.

That it may please thee to preserve all that travel by land or by water, all women labouring of child, all sick Persons and young children, and to shew thy pity upon all prisoners and captives;

We beseech thee to hear us good Lord.

That it may please thee to defend and provide for the fatherless children and widows, and all that are desolate and oppressed;

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all men;

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors and slanderers, and to turn their hearts;

We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them;

We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance, to forgive us all our sins, negligences and ignorances, and to endue us with the grace of thy holy Spirit, to amend our lives according to thy holy Word;

We beseech thee to hear us, good Lord,

Son of God: we beseech thee to hear us.

Son of God: we beseech thee to hear us.

O Lamb of God: that takest away the sins of the world;

Grant us thy peace.

O Lamb of God: that takest away the sins of the world;

Have mercy upon us.

O Christ, hear us.

O Christ, hear us.

Lord have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

¶ Then shall the Priest, and the People with him, say the Lords Prayer.

O Ur Father, which art in heaven;

Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Priest. O Lord, deal not with us after our sins.

Answer. Neither reward us after our iniquities.

¶ Let us pray.

O God merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful; Mercifully assist our prayers that we make before thee in all our troubles and adversities, whensoever they oppress us; and graciously hear us, that those evils which the craft and subtilty of the devil or man worketh against us, be brought to nought, and by the providence of thy

Prayers.

thy goodness they may be dispersed, that we thy servants being hurt by no persecutions, may ever more give thanks unto thee in thy holy Church, through Jesus Christ our Lord.

O Lord, arise, help us, and deliver us, for thy Names sake.

O God, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.

O Lord, arise, help us, and deliver us, for thine Honour.

Glory be to the Father, &c.

Ans. As it was in the beginning, &c.

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

Favourably with mercy hear our Prayers.

O Son of David, have mercy upon us.

Both now and ever vouchsafe to hear us, O Christ.

Graciously hear us, O Christ; graciously hear us, O Lord Christ.

Priest. O Lord let thy mercy be shewed upon us.

Ans. As we do put our trust in thee.

Let us pray.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name, turn from us all those evils that we most righteously have deserved; and grant that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy Honour and Glory, through our only Mediator and Advocate, Jesus Christ our Lord. *Amen.*

¶ A Prayer of St. Chrysostom.

Almighty God, who hast given us grace at this time with one accord to make our common supplications unto thee, and dost promise that when two or three are gathered together in thy Name thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. 13. 14.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost be with us all evermore. *Amen.*

Here endeth the Litany.

Prayers and Thanksgiving upon several occasions, to be used before the two final Prayers of the Litany, or of Morning and Evening Prayer.

P R A Y E R S.

¶ For Rain.

O God heavenly Father who by thy Son Jesus Christ hast promised to all them that seek thy kingdom & the righteousness thereof, all things necessary to their bodily sustenance;

Send us, we beseech thee in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth to our comfort, and to thy honour, through Jesus Christ our Lord. *Amen.*

For

¶ *For fair Weather.*

○ Almighty Lord God, who for the sins of man didst once drown all the world except eight persons, and afterward of thy great mercy didst promise never to destroy it so again; We humbly beseech thee, that although we for our iniquities have worthily deserved a plague of rain and waters, yet upon our true repentance thou wilt send us such weather, as that we may receive the fruits of the earth in due season, and learn both by thy punishment to amend our lives, and for thy clemency to give thee praise and glory, through Jesus Christ our Lord. *Amen.*

¶ *In the time of Dearth and Famine.*

○ God, heavenly Father, whose gift it is that the rain doth fall, the earth is fruitful, beasts increase, and fishes do multiply; Behold, we beseech thee, the afflictions of thy people and grant that the scarcity and dearth (which we do now most justly suffer for our iniquity) may through thy goodness be mercifully turned into cheapness and plenty, for the love of Jesus Christ our Lord; to whom with thee & the holy Ghost be all honour & glory, now & forever. *Amen.*

¶ *Or this.*

○ God merciful Father, who in the time of Elisha the prophet, didst suddenly in Samaria turn great scarcity and dearth into plenty & cheapness; Have mercy upon us, that we who are now, for our sins, punished with like adversity, may likewise find a seasonable relief; Increase the fruits of the earth by thy heavenly benediction; and grant, that we receiving thy bountiful liberality, may use the same to thy glory, the relief of those

that are needy, and our own comfort, thro' Jesus Christ our Lord, *Amen.*

¶ *In the time of War and Tumults.*

○ Almighty God, King of all kings, & governour of all things, whose Power no creature is able to resist, to whom it belongeth justly to punish sinners, & to be merciful to them that truly repent; Save and deliver us, we humbly beseech thee, from the hands of our enemies; abate their pride, assuage their malice, & confound their devices, that we, being armed with thy defence, may be preserved evermore from all perils, to glorifie thee, who art the only giver of all victory, through the merits of thy only Son Jesus Christ our Lord. *Amen.*

¶ *In time of common Plague or Sicknesse.*

○ Almighty God, who in thy wrath didst send a plague upon thine own people in the wilderness for their obstinate rebellion against Moses and Aaron, and also in the time of king David didst slay with the plague of Pestilence three score & ten thousand, and yet remembering thy mercy didst save the rest; Have pity upon us miserable sinners, who now are visited with great sickness & mortality; that like as thou didst then accept of an attonement, & didst command the destroying Angel to cease from punishing; so it may now please thee to withdraw from us this plague and grievous sickness, thro' Jesus Christ our Lord. *Amen.*

¶ *In the Ember-weeks, to be said every day.*

○ Almighty God, our heavenly Father, who hast purchased to thyself an universal Church, by the precious Blood of thy dear Son; Mercifully look upon the same, and at this time so guide & govern the minds of thy

Prayers and Thanks-Givings.

thy Servants the Bishops & Pastors of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred Ministry of thy Church. And to those which shall be ordained to any holy function, give thy grace & heavenly benediction, that both by their life & doctrine they may set forth thy glory, & set forward the salvation of all men, through Jesus Christ our Lord. *Amen.*

¶ *Or this,*

A Almighty God, the giver of all good Gifts, who of thy divine Providence hast appointed divers orders in thy Church; Give thy grace, we humbly beseech thee, to all those who are to be call'd to any office & administration in the same; & replenish them with the truth of thy doctrine, & endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great name, & the benefit of thy holy Church, through Jesus Christ our Lord. *Amen.*

A Prayer for all Conditions of men.

O God, the Creator and Preserver of all Mankind, we humbly beseech thee for all sorts and conditions of men, that thou wouldst be pleased to make thy ways known un-

to them, thy saving health unto Nations. More especially we pray for the good estate of the *Catholic Church*, that it may be so guided & governed by thy good spirit, that all who profess & call themselves *Christians*, may be led into the way of truth, and holiness, the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to thy fatherly goodness all those who are any way afflicted, or distressed in mind, body, or estate [** Especially those for whom our Prayers are desired:*] That it may please thee to comfort and relieve them according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their Afflictions. And this we beg for Jesus Christ his sake. *Amen.*

A Prayer to be used after any of the former.

O God, whose nature and property is ever to have mercy and to forgive; Receive our humble Petitions And tho' we tyed and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us, for the honour of Jesus Christ our Mediator and Advocate. *Amen.*

Thanks - givings.

A General Thanks-giving.

A Almighty God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks for all thy goodness and loving kindness to us, and to all men.

[* *Particularly to those who desire now to offer up*

their Praises and Thanks-givings for thine late Mercies vouchsafed unto them.] We bless thee for our creation, preservation, and all the blessings of this life; but above all for thine inestimable love in the redemption of the world by our lord Jesus Christ; for the means of grace, & for the hope of glory. And we beseech thee give us that due sense

** This is to be said when any that have been prayed for, desire to return praise.*

Thanks - Givings.

For all thy Mercies, that our hearts may be unfeignedly thankful, & that we may shew forth thy praise, not only with our lips, but in our lives, by giving up our selves to thy service, by walking before thee in holiness and righteousness all our days, through Jesus Christ our Lord; To whom, with Thee and the holy Ghost, be all honour and Glory, world without end. *Amen.*

For Rain.

O God our heavenly Father, who by thy gracious providence dost cause the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of man; We give thee humble thanks that thou hast pleased thee in our great necessity to send us at the last a joyful rain upon thine inheritance, and to refresh it when it was dry, to the great comfort of us thy unworthy servants, and to the glory of thy holy Name, through thy mercies in Jesus Christ our Lord. *Amen.*

For fair Weather.

O Lord God, who hast justly humbled us by thy late plague of immoderate rain and waters, and in thy mercy hast relieved and comforted our souls by this seasonable and blessed change of weather; We praise and glorify thy holy name for this thy mercy, and will always declare thy loving kindness from generation to generation, through Jesus Christ our Lord, *Amen.*

For Plenty.

O Most merciful Father, who of thy gracious goodness hast heard the devout prayers of thy Church, and turned our dearth and scarcity into cheapness and plenty; We give thee humble thanks for this thy special bounty, beseeching thee to continue thy loving kindness unto us, that our land may yield us her fruits of increase, to thy glory and our comfort, through Jesus Christ our Lord. *Amen.*

For Peace and Deliverance from our Enemies.

O Almighty God, who art a strong tower of defence unto thy servants against the rage of their enemies; We yield thee praise and thanksgiving for our deliverance from these great and apparent dangers where with

we were compassed. We acknowledge it thy goodness that we were not delivered over as a prey unto them; beseeching thee still to continue such thy mercies towards us that all the world may know that thou art our Saviour and mighty deliverer, through Jesus Christ our Lord, *Amen.*

For public Restoring Peace at home.

O Eternal God our heavenly Father, who alone makest men to be of one mind in a house, and stillest the outrage of a violent and unruly People; We bless thy holy name, that it hath pleased thee to appease these seditious tumults which have been lately raised up amongst us; most humbly beseeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments, and leading a quiet and peaceable life in all godliness and honesty, may continually offer unto thee our sacrifice of praise, and thanksgiving for these thy mercies towards us through Jesus Christ our Lord. *Amen.*

For deliverance from the Plague or other common Sickness.

O Lord God, who hast wounded us for our sins, and consumed us for our transgressions, by thy late heavy and dreadful visitation, and now in the midst of judgment remembering mercy, hast redeemed our souls from the jaws of death; We offer unto thy fatherly goodness, our selves, our souls and bodies, which thou hast delivered to be a living sacrifice unto thee, always praising and magnifying thy mercies in the midst of thy Church, through Jesus Christ our Lord. *Amen.*

Or this.

WE humbly acknowledge before thee, O most merciful Father, that all the punishments which are threatened in thy law, might justly have fallen upon us by reason of our manifold transgressions and hardness of heart. Yet seeing it hath pleased thee of thy tender mercy, upon our weak and unworthy humiliation to assuage the contagious sickness wherewith we lately have been sore afflicted, and to restore the voice of joy and health into our dwellings, we offer unto thy divine Majesty the sacrifice of praise and thanksgiving, lauding and magnifying thy glorious Name for such thy preservation and providence over us, through Jesus Christ our Lord. *Amen.*

The Collects, Epistles and Gospels to be used throughout the Year.

The first Sunday in Advent.

The Collect.

Almighty God, give us grace that we may cast away the works of darkness, & put upon us the armour of light, now in the time of this mortal life (in which thy Son Jesus Christ came to visit us in great humility;) that in the last day, when he shall come again in his glorious Majesty, to judge both the quick and dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the holy ghost, now and ever. Amen.

This Collect is to be repeated every day with the other Collects in Advent, until Christmas-Eve.

The Epistle Rom. 13. 8.

OWe no man any thing, but to love one another: for he that loveth another, hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thy self. Love worketh no ill to his neighbour, therefore love is the fulfilling of the law. And that knowing the time that now it is high time, to awake out of sleep: for now is our salvation nearer then when we believed; The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering & wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts thereof.

The Gospel. S. Matthe. 21. 1.

When they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tyed, and a colt with her: loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it

might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy king cometh unto thee, meek, and sitting upon an ass, and a colt the sole of an ass. And the disciples went and did as Jesus commanded them, and brought the ass and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way, others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: blessed is he that cometh in the name of the Lord. Hosanna in the highest. And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the Prophet of Nazareth of Galilee. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of Prayer: but ye have made it a den of Thieves.

The second Sunday in Advent.

The Collect.

Blessed Lord, who hast caused all holy scriptures to be writ for our learning, Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of the holy Word, we may embrace and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ, Amen.

The Epistle. Rom. 15. 4.

VHatsoever things were written aforetime, were written for our learning; that we through patience and comfort of the Scriptures might have hope. Now the God of patience and consolation, grant you to be like-minded one towards another, according to Christ Jesus: that ye may with one mind and one mouth glorify God, even to the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us to the glory of God. Now, I say, that Jesus Christ was a minister of the Circum-

The Third and Fourth Sunday in Advent.

ion, for the truth of God, to confirm the Promises made unto the Fathers; and that the Gentiles might glorifie God for his mercy, as it is written, For this cause I will confesse to thee among the Gentiles, and sing unto thy Name. And again, he saith, Rejoyce ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles, and laud him, all ye People. And again, Eſaias saith, There shall be a root of Jesse, and he that shall rise to reign over the *Gentiles*, in him shall the *Gentiles* trust. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, thro' the Power of the holy Ghost.

The Gospel. S. Luke 21. 25.

AND there shall be signs in the Sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the Sea and the waves roaring; mens hearts failing them for fear, and for looking after those things which are coming on the earth: for the Powers of Heaven shall be shaken: And then shall they see the Son of Man coming in a cloud, with Power and great Glory. And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh. And he spake to them a Parable, Behold the fig-tree and all the trees; when they now shoot forth, ye see and know of your own selves that Summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the Kingdom of God is nigh at hand. Verily, I say unto you, this generation shall not pass away till all be fulfilled. Heaven and earth shall pass away, but my words shall not pass away.

The third Sunday in Advent.

O Lord Iesu Christ, who at thy first coming didst send thy messenger to prepare thy way before thee; Grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the World, we may be found an acceptable People in thy sight, who livest and reignest with the Father and the holy Spirit, ever one God, world without end, Amen.

The Epistle. 1 Cor. 4. 1.

LET a man lo account of us, as of the Ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found faithful. But

with me it is a very small thing that I should be judged of you, or of mans judgment; yea, I judge not mine own self. For I know nothing by my self, yet am I not hereby justified; but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God.

The Gospel. S. Matth. 11. 2.

NOW when *John* had heard in the Prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered, and said unto them, Go and shew *John* again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, & the deaf hear, the dead are raised up, and the poor have the gospel preached to them: And blessed is he whosoever shall not be offended in me. And as they departed, Jesus began to say unto the Multitudes concerning *John*, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft rayment? Behold, they that wear soft clothing are in kings houses: But what went ye out for to see? A prophet? yea, I say unto you, and more than a Prophet: For this is he of whom it is written, Behold, I send my Messenger before thy face, which shall prepare thy way before thee:

The fourth Sunday in Advent.

The Collect.

O Lord, raise up, we pray thee, thy Power, and come among us, and with great might succour us; that whereas through our sins and wickedness, we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us, through the satisfaction of thy Son our Lord; to whom, with thee and the holy Ghost be honour and glory, World without end, Amen.

The Epistle. Phil. 4. 4.

REJOYCE in the Lord alway, and again, I say, rejoyce. Let your Moderation be known unto all men: The Lord is at hand: Be careful for nothing; but in every thing by Prayer and Supplication with Thanksgiving, let your requests be made known unto God: And the Peace of God which passeth all understanding

Christmas - Day, and St. Stephens - Day.

derstanding, shall keep your hearts and minds through Jesus Christ.

The Gospel. S. John 1. 19.

THis is the record of *John*, when the *Jews* sent Priests and Levites from *Jerusalem* to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou *Elias*? And he said, I am not. Art thou that Prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us, What sayest thou of thy self? He said, I am the voice of one crying in the wilderness, Make straight the way of the lord, as said the prophet *Esaia*: And they which were sent, were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor *Elias*, neither that Prophet? *John* answered them, saying, I baptize with water; but there standeth one among you, whom ye know not. He it is, who coming after me, is preferred before me, whose shoes latchet I am not worthy to unloose. These things were done in *Beitabara* beyond *Jordan*, where *John* was baptizing.

The Nativity of our Lord, or the Birth-day of Christ, commonly called Christmas-day.

The Collect.

Almighty God, who hast given us thy only begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy Children by adoption and grace, may daily be renewed by thy holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth with thee, and the same Spirit, ever one God, world without end, Amen.

The Epistle. Heb. 1. 1.

God who at sundry times, and in divers manners spake in time past unto the fathers by the Prophets, hath in these last days spoken unto us by his Son, whom he hath appointed Heir of all things, by whom also he made the worlds. Who being the brightness of his glory, and the express image of his Person, and upholding all things by the Word of his Power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high: being made so much better than the angels, as he hath by inheritance obtained a more excellent Name than they. For unto which of the angels said he at any time, Thou

art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels Spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is forever and ever, a Scepter of righteousness is the Scepter of thy kingdom. Thou hast loved Righteousness and hated Iniquity; therefore God, even thy God, hath anointed thee with the Oyl of gladness above thy fellows. And, Thou Lord in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: They shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail.

The Gospel. S. John 1. 1.

In the beginning was the Word, and the Word was with God, and the Word was God: The same was in the beginning with God. All things were made by him, and without him was not any thing made, that was made. In him was life, and the life was the light of men. And the light shined in darkness, and the darkness comprehended it not. There was a man sent from God, whose name was *Iohn*; The same came for a Witness, to bear witness to the light, that all men, through him might believe: He was not that light, but was sent to bear witness of that light. That was the true light which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not; but as many as received him, to them he gave Power to become the Sons of God, even to them that believe on his name; which were born, not of flesh, nor of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of Grace and Truth.

St. Stephens Day.

Grant, O Lord, that in all our Sufferings here upon earth, for the testimony of thy Truth, we may steadfastly look up to Heaven, and by faith behold the Glory that shall

be revealed; & being filled with the holy Ghost, may learn to love and bleis our Persecutors, by the example of thy first Martyr St. Stephen, who prayed for his Murderers to thee, O blessed Jesus, who standest at the right hand of God, to succour all those who suffer for thee, our only Mediator & Advocate. *Amen.*

Then shall follow the *Collect of the Nativity*, which shall be said continually unto *New-Years Eve*.

For the Epistle. Acts 7. 55.

Stephen being full of the holy Ghost, looked up stedfastly into heaven, and saw the glory of God, & Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, & the son of man standing on the right hand of God. Then they cryed out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, & stoned him; and the witnesses laid down their clothes at a young mans feet, whose name was Saul. And they stoned Stephen calling upon God, and saying, Lord Jesus receive my spirit. And he kneeled down and cry'd with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell a sleep.

The Gospel. S. Mat. 23. 34.

Behold, I send unto you Prophets, and wise Men, and Scribes; and some of them ye shall kill & crucifie; and some of them shall ye scourge in your Synagogues, and persecute them from city to city; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the Temple and the Altar. Verily I say unto you, all these things

shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them which are sent unto thee, how often would I have gathered thy Children together, even as a hen gathereth her Chickens under her Wings, and ye would not. Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me hence-forth, till ye shall say, Blessed is he that cometh in the name of the Lord.

St. John the Evangelists Day.

The Collect.

Merciful Lord, we beseech thee to cast thy bright beams of Light upon thy Church, that it being enlightened by the doctrine of thy blessed Apostle and Evangelist St. John, may so walk in the light of thy truth that it may at length attain the light of everlasting life, tho' Jesus Christ our Lord, *Amen.*

The Epistle. 1 St. John 1. 1.

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of Life; (for the life was manifested, & we have seen it, and bear witness, and shew unto you that eternal life, which was with the father, & was manifested unto us) That which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full: This then is the Message which we have heard of him, and declare unto you, That God is light & in him is no darkness at all. If we say that we have fellowship

ship

ship with him, and walk in darkness, we lye, and do not the truth; but if we walk in the light, as he is in the light, we have *fellowship* one with another, and the blood of Jesus Christ his son cleanseth us from all sin. If we say that we have no sin, we deceive our selves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say, that we have not sinned, we make him a lyar, and his word is not in us.

The Gospel. St. John 21. 19.

JESUS said unto Peter, Follow me. Then Peter turning about, seeth the disciple, whom Jesus *loved*, following, which also leaned on his brest at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him, saith to Jesus, Lord, & what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the Brethren, that that Disciple should not dye, yet Jesus said not unto him, He shall not dye; but, If I will that he tarry till I come, what is that to thee? This is the Disciple which testifieth of these things, & wrote these things, and we know that his testimony is true. And there are also many other things which Jesus did, the which if they should be written every one, I suppose, that even the world it self could not contain the Books that should be written.

The Innocents Day.

The Collect.

O Almighty God, who out of the mouthes of Babes and Sucklings hast ordained strength, and madeest

Infants to glorifie thee by their *death*. Mortific and kill all Vices in us, and so strengthen us by thy grace, that by the Innocency of our lives, and constancy of our Faith even unto death we may glorifie thy holy Name, through Jesus Christ our Lord. Amen.

The Epistle. Rev. 14. 1.

I Looked, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Fathers name *written* in their fore-heads. And I heard a voice from heaven, as the voice of many waters and as the voice of a great Thunder and I heard the voice of *harpers* harping with their harps: and they sung as it were a new *song* before the throne, and before the four beasts, and the elders; and no man could learn that song, but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not *defiled* with women, for they are virgins: These are they which follow the Lamb whithersoever he goeth: these were redeemed from among men, being the first fruits unto God, and to the Lamb. And in their mouth was found no guile; for they are without fault before the Throne of God.

The Gospel. S. Mat. 2. 13.

THe angel of the lord appeared to Joseph in a dream, saying, arise and take the young child and his Mother, and flee into Egypt; and be thou there until I bring thee word; for Herod will seek the young child to destroy him. When he arose he took the young Child and his Mother by night, and departed into Egypt; and was there until the death of Herod; that it might be fulfilled which was spoken of the Lord by the Prophet, saying,

Sunday after Christmas, and Circumcision.

saying, Out of Egypt have I called my Son. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth and slew all the Children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise-men. Then was fulfilled that which was spoke by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted because they are not.

The Sunday after Christmas Day.

The Collect.

Almighty God, who hast given us thy only begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin, Grant that we being regenerate, and made thy Children by adoption and grace, may daily be renewed by thy holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth with thee, and the same Spirit, ever one God, world without end. *Amen.*

The Epistle. Gal. 4. 1.

Now I say, that the heir as long as he is a child, differeth nothing from a servant, tho' he be lord of all; but is under tutors & governors, until the time appointed of the Father. Even so we, when we were Children, were in bondage under the elements of the world; but when the fullness of the time was come, God sent forth his Son made of a Woman, made under the Law, to redeem them that were under the law, that we might receive the

Adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God, through Christ.

The Gospel. S. Matth. 1. 18.

The birth of Jesus Christ was on this wise; Whenas his mother Mary was espoused to Joseph (before they came together) she was found with child of the holy ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her, is of the holy Ghost. And she shall bring forth a Son, and thou shalt call his Name *Jesus*; for he shall save his People from their sins. (Now all this was done, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Behold, a virgin shall be with child, and shall bring forth a Son, and they shall call his name *Emmanuel*, which being interpreted, is, *God with us.*) Then Joseph being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife; and knew her not till she had brought forth her first born son; & he called his name *Jesus*.

The Circumcision of Christ.

The Collect.

Almighty God, who madeest thy blessed son to be circumcised, and obedient to the Law for man; Grant us the true circumcision of the spirit, that

that our hearts and all our members being mortified from all worldly and carnal lusts, we may in all things obey thy blessed Will, through the same thy Son, Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 4. 8.

Bless'd is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say, that Faith was reckoned to Abraham for righteousness. How was it then reckon'd? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of righteousness of the Faith, which he had yet being uncircumcised; that he might be the Father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but also walk in the steps of that Faith of our Father Abraham, which he had, being yet uncircumcised. For the Promise, that he should be the heir of the world was not to Abraham or to his seed, through the Law, but through the Righteousness of Faith. For if they which are of the Law be heirs, Faith is made void, and the Promise made of none effect.

The Gospel. S. Luke 2. 15.

And it came to pass, as the Angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, & see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary & Joseph, and

the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it, wonder'd at those things, which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying, and praising God for all the things that they had heard and seen, as it was told unto them. And when eight days were accomplished for the circumcising of the child, his Name was called JESUS, which was so named of the Angel before he was conceived in the Womb.

The same Collect, Epistle & Gospel shall serve for every day after unto the Epiphany.

The Epiphany, 'or the Manifestation of Christ to the Gentiles.

The Collect.

O God, who by the leading of a star didst manifest thy only begotten son to the Gentiles; Mercifully grant, that we which know thee now by faith, may after this life have the fruition of thy glorious Godhead, thro' Jesus Christ our Lord. *Amen.*

The Epistle. Ephes 3. 1.

For this cause, I Paul, the prisoner of Jesus Christ for you Gentiles: if ye have heard of the dispensation of the grace of God, which is given me to you ward: How that by revelation he made known unto me the mystery (as I wrote afore in few words, whereby when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; That the Gentiles should be fellow-heirs, and

The first Sunday after the Epiphany.

and of the same body, and partakers of his promise in Christ, by the Gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see, what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly places, might be known by the Church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord. In whom we have boldness and access with confidence by the faith of him

The Gospel. St. Matth. 2. 1.

When Jesus was born in Bethlehem of Judea, in the days of Herod the King, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them, where Christ should be born. And they said unto him, In Bethlehem of Judea: For thus it is written by the prophet, And thou Bethlehem in the Land of Juda, art not the least among the Princes of Juda; for out of thee shall come a Governour that shall rule my People Israel. Then Herod when he

had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go, & search diligently for the young Child, and when ye have found him, bring me word again, that I may come & worship him also. When they had heard the King, they departed; and lo, the star which they saw in the east, went before them till it came and stood over where the young child was. When they saw the star they rejoiced with exceeding great joy. And when they were come into the house, they saw the young Child with Mary his mother, and fell down and worshipped him: And when they had opened their treasures, they presented unto him gifts, gold and frankincense, and myrrh. And being warned of God in a dream, that they should not return to Herod, they departed into their own Country another way.

The first Sunday after Epiphany.

The Collect.

O Lord, we beseech thee mercifully to receive the Prayers of thy people which call upon thee, and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 12. 1.

I beseech you therefore, Brethren, by the mercies of God, that ye present your Bodies a living sacrifice, holy, acceptable unto God which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many men-

The second and third Sunday after Epiphany.

bers in one body, and all members have not the same office; so we being many, are one body in Christ, and every one members one of another.

The Gospel. S. Luke 2. 41.

NOW his Parents went to *Jerusalem* every year at the Feast of the Passover. And when he was twelve years old, they went up to *Jerusalem*, after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in *Jerusalem*, and Joseph and his mother knew not of it. But they supposing him to have been in the company, went a days journey, and they sought him among their kinsfolk & acquaintance. And when they found him not, they turned back to *Jerusalem*, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the Doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my fathers business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them; but his Mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and Man.

The second Sunday after Epiphany.

The Collect.

Almighty and everlasting God, who dost govern all things in Heaven and Earth; Mercifully hear the Supplications of thy People, and grant us thy Peace all the days of our life, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 12. 6.

HAVING then gifts differing, according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of Faith; or Ministry, let us wait on our ministring; or he that teacheth, on teaching; or he that exhorteth, on exhortation: He that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that

which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honour preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you; bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one towards another. Mind not high things, but condescend to men of low estate.

The Gospel. S. John 2. 1.

AND the 3d day there was a marriage in Cana of Galilee, and the mother of Jesus was there. And both Jesus was called, and his disciples to the marriage. And when they wanted wine, the mother of Jesus saith unto him, they have no wine. Jesus saith unto her Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, whatsoever he saith unto you, do it. And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing 2 or 3 ferskins a piece. Jesus saith unto them, Fill the water-pots with water, And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the Water, that was made Wine, and knew not whence it was (but the servants which drew the water knew) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine; & when men have well drunk, then that which is worse; but thou hast kept the good Wine until now. This beginning of Miracles did Jesus in Cana of Galilee, and manifested forth his glory, and his disciples believed on him.

The third Sunday after the Epiphany.

The Collect.

Almighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy right hand to help and defend us, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 12. 16.

BE not wise in your own conceits. Repentance to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably

The fourth Sunday after the Epiphany.

ably with all men. Dearly beloved, avenge not your selves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing, thou shalt heap coals of fire on his head. be not overcome of evil, but overcome evil with good.

The Gospel. S. Matth. 8. 1.

Vhen he was come down from the mountain, great multitudes followed him. And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will, be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no man, but go thy way, shew thy self to the Priest, and offer the gift that Moses commanded for a testimony unto them. And when Jesus was entered into Capernaum, there came unto him a Centurion, beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The Centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof; but speak the word only, and thy servant shall be healed. For I am a man, under authority, having souldiers under me; & I say unto this man, Go, and he goeth; and to another, Come, & he cometh; and to my servant, Do this, and he doth it. When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, that many shall come from the east, and west, and shall sit down with Abraham, and Isaac and Iacob, in the Kingdom of Heaven. But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth. And Jesus said unto the Centurion, Go thy way, and as thou hast believed, so be it done unto thee. And his servant was healed in the self same hour.

The fourth Sunday after Epiphany.

The Collect.

O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature, we cannot always stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us through all tempta-

tions, through Iesus Christ our Lord. Amen.

The Epistle, Rom. 13. 1.

Let every soul be subject unto the higher Powers; for there is no Power but of God: the Powers that be are ordained of God. Whosoever therefore resisteth the Power, resisteth the Ordinance of God; and they that resist shall receive to themselves Damnation. For Rulers are not a terror to good Works, but to the evil. Wilt thou then not be afraid of the Power? Do that which is good, and thou shalt have praise of the same; for he is the Minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the Minister of God, a revenger to execute wrath upon him that doth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For, for this cause pay you tribute also; for they are Gods Ministers attending continually upon this very thing: Render therefore to all their Dues; Tribute to whom tribute is due, Custom to whom custom, Fear to whom fear, Honour to whom honour.

The Gospel, S. Matth. 8. 23.

And when he was entered into a ship, his disciples followed him; & behold, there arose a great tempest in the sea, inasmuch that the ship was covered with the waves; but he was a sleep. And his disciples came to him, & awoke him, saying, Lord, save us, we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea, and there was a great calm. But the men marvelled, saying, What manner of Man is this, that even the winds and the sea obey him? And when he was com to the other side, into the Country of the Gergesenes, there met him two possessed with Devils, coming out of the Tombs, exceeding fierce, so that no man might pass that way. And behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? And there was a good way off from them an herd of many Swine, feeding. So the devils besought him, saying, if thou cast us out, suffer us to go away into the herd of Swine. And he said unto them, Go: and when they were come out, they went into the herd of Swine; and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters; and they that kept

The fifth and sixth Sunday after the Epiphany.

kept them sed, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils, And behold, the whole City came out to meet Iesus, and when they saw him, they besought him, that he would depart out of their Coasts.

The fifth Sunday after Epiphany.

The Collect.

O Lord, we beseech thee to keep thy Church and household continually in thy true Religion, that they who do lean only upon the hope of thy heavenly grace, may evermore be defended by thy mighty Power, through Iesus Christ our Lord, *Amen.*

The Epistle, Col. 3. 12.

Put on therefore (as the elect of God, holy and beloved) bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another; and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things, put on Charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in Psalms and Hymns, and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Iesus, giving thanks to God and the Father by him.

The Gospel. S. Matth. 13. 24.

THe kingdom of Heaven is likened unto a man, which sowed good seed in his field. But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came, and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, an enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the Wheat with them. Let both grow together until the harvest; and in the time of harvest, I will say to the reapers, Gather ye together first the Tares, and bind them in bundles to burn them; but gather the Wheat into my barn.

The sixth Sunday after Epiphany.

The Collect.

O God, whose blessed Son was manifested that he might destroy the works of the Devil, and make us the Sons of God, and heirs of eternal Life; Grant us, we beseech thee, that having this Hope, we may purify ourselves, even as he is pure; that when he shall appear again with power and great glory, may be made like unto him in his eternal and glorious kingdom, where, with thee, O Father and thee, O holy Ghost, he liveth and reigneth ever-one God, world without end. *Amen.*

The Epistle. 1 S. John 3. 1.

Behold, what manner of Love the Father hath bestowed upon us, that we should be called the Sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the Sons of God, and doth not yet appear what we shall be; but we know, that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself even as he is pure. Whosoever committeth sin, transgresseth also the Law; for sin is the transgression of the law. And know that he was manifested to take away sins; and in him is no sin. Whosoever abideth in him, sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you; he that doth righteousness, is righteous, even as he is righteous. He that committeth sin, is of the Devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the Devil.

The Gospel. S. Matth. 24. 23.

Then if any man shall say unto you, Behold, here is Christ, or there; believe it not. For there shall arise false Christs, and false Prophets, and shall shew great signs and wonders, inasmuch that (if it were possible) they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the Desert, go forth; behold, he is in the secret Chambers, believe it not. For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man. For whosoever the carcass is, there will the Eagles be gathered together. Immediately after the Tribulation of those days, shall the Sun be darkened, and the Moon shall not give her light, and the stars shall fall from heaven.

Septuagesima and Sexagesima Sunday.

the Powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the Clouds of heaven with power and great glory. And he shall send his angels with a great sound of a Trumpet, and they shall gather together his elect from the four Winds, from one end of Heaven to the other.

The Sunday called Septuagesima, or the Third Sunday before Lent.

The Collect.

O Lord, We beseech thee favourably to hear the Prayers of thy People, that we, are justly punished for our Offences, may mercifully delivered by thy goodness, for glory of thy Name, through Jesus Christ Saviour, who liveth & reigneth with thee the holy Ghost, ever one God, world without end. *Amen.*

The Epistle. 1 Cor. 9. 24.

Now ye not, that they which run in a Race, run all, but one receiveth the Prize? So run that ye may obtain. And every man that striveth for the mastery, is temperate in all things: Now they do it to obtain an corruptible Crown, but we an incorruptible. Therefore so run, not as uncertainly; so fight not as one that beateth the air. But I keep under my body, and bring it into subjection, that by any means when I have preached to others, I myself should be a cast-away.

The Gospel. S. Matth. 20. 1.

The Kingdom of Heaven is like unto a man that is an householder, which went early in the morning to hire labourers in his vineyard; and when he had agreed with the labourers for a penny a day, he sent him into his vineyard. And he went out at the third hour, and saw others standing in the Market-place, and said unto them, Go ye also into the vineyard, and whatever is right I will give you; and they went their way. Again, he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out and found others standing idle, and said unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He said to them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard

said unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the good man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have born the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong; did not thou agree with me for a penny? Take that thine is, and go thy way; I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last; for many be called, but few chosen.

The Sunday called Sexagesima, or the Second Sunday before Lent.

The Collect.

O Lord God, who seest that we put not our trust in any thing that we do, Mercifully grant, that by thy Power we may be defended against all adversity, through Jesus Christ our Lord, *Amen.*

The Epistle. 2 Cor. 11. 19.

YE suffer fools gladly, seeing ye your selves are wise. For ye suffer if a man bring you into bondage, if a man devour you, if a man take you, if a man exalt himself, if a man smite you on the face. I speak as concerning reproach, as tho' we had been weak; howbeit whereinsoever any is bold (I speak foolishly) I am bold also. Are they Hebrews? so am I: are they Israelites? so am I: are they the seed of Abraham? so I am: are they Ministers of Christ? (I speak as a fool) I am more: In labours more abundant; in stripes above measure; in Prisons more frequent; in Deaths oft. Of the Jews five times received I forty stripes, save one. Thrice was I beaten with rods, Once was I stoned. Thrice I suffered shipwreck. A night and a day I have been in the deep. In journeyings often; in perils of Waters; in Perils of Robbers; in Perils by mine own Country-men; in Perils by the Heathen; in Perils in the City; in Perils in the Wilderness; in Perils in the Sea; in Perils among false Brethren; in weariness and painfulness; in Watchings often; in Hunger and Thirst;

Quinquagesima Sunday.

Thirst; in Fastings often; in Cold & Nakedness; besides those things that are without, that which cometh upon me daily, the care of all the Churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our lord Jesus Christ, which is blessed for evermore, knoweth that I lye not.

The Gospel. S. Luke 8. 4.

VHen much People were gathered together, and were come to him out of every City, he spake by a Parable, A sower went out to sow his seed; and as he sowed, some fell by the way side, & it was troden down, and the fowls of the air devoured it. And some fell upon a rock, and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns, and the thorns sprang up with it, and choked it. And other fell on good ground, & sprang up, and bare fruit an hundred fold. And when he had said these things, he cried, He that hath ears to hear, let him hear. And his disciples asked him, saying, What might this Parable be? And he said, Unto you it is given to know the mysteries of the Kingdom of God; but to others in parables; that seeing they might not see, and hearing, they might not understand. Now the Parable is this; The seed is the word of God: Those by the way side, are they that hear; then cometh the Devil, & taketh away the word out of their hearts, lest they should believe and be saved. They on the Rock, are they; which when they hear, receive the word with joy; and these have no root, which for a while

believe, and in time of temptation fall away. And that which fell among thorns, are they, which when they have heard, go forth, and are choked with cares and riches, and pleasures of this life; and bring no fruit to perfection. But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

The Sunday called Quinquagesima, or the next Sunday before Lent.

The Collect.

O Lord, who hast taught us, that all our doings without Charity are nothing worth; Send thy holy Ghost, and pour into our hearts that most excellent gift of Charity, the very bond of Peace and of all Virtues, without which whosoever liveth, is counted dead before thee. Grant this for thine only Son Jesus Christ sake. Amen.

The Epistle. 1 Cor. 13. 1.

THough I speak with the tongue of men and angels, and have not Charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of Prophecy, and understand all Mysteries, and all knowledge; and though I have all Faith, so that I could remove Mountains, and have no Charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not Charity, it profiteth me nothing: Charity suffereth long, and is kind; Charity envyeth not; Charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity; but rejoiceth in

The first day of Lent, commonly called Ash-wensday.

in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass darkly; but when face to face: now I know in part, but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

The Gospel, S. Luke 18. 31.

Then Jesus took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on. And they shall scourge him, and put him to death; and the third day he shall rise again. And they understood none of these things; and this saying was hid from them, neither knew they the things which were spoken. And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging, and hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou Son of David, have mercy on me. And

they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou Son of David, have mercy on me. And Jesus stood and commanded him to be brought unto him: and when he was come near, he asked him saying, what wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight; thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God: and all the people when they saw it, gave praise unto God.

*The first day of Lent, commonly called
Ash-wednesday.*

The Collect.

Almighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our sins, & acknowledging our wretchedness, may obtain of thee the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. *Amen.*

*¶ This Collect is to be read every day in
Lent, after the Collect appointed for
the day.*

For the Epistle. Joel 2. 12.

Turn ye even to me, saith the Lord, with all your heart, and with fasting, and with weeping, and with mourning. And rent your heart, and not your garment, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return,

The first Sunday in Lent.

return, and repent, and leave a blessing behind him, even a meat offering and a drink offering unto the Lord your God? Blow the trumpet in Sion sanctifie a fast, call a solemn assembly, gather the people, sanctifie the congregation, assemble the elders, gather the children, and those that suck the breast; let the bridegroom go forth of his chamber, and the bride out of her closet; let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

The Gospel. S. Mat. 6. 16.

When ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward. But thou when thou fastest, noint thine head, & wash thy face, that thou appear not unto men to fast, but to thy father, which is in secret; & thy Father which seeth in secret, shall reward thee openly. Lay not up for your selves treasures upon earth, where moth and rust doth corrupt, and where thieves break through & steal. But lay up for your selves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also.

The first Sunday in Lent.

The Collect.

O Lord, who for our sake didst fast fourty days, and fourty

nights; give us grace to use such abstinence, that our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness and true holiness, to thy honour and glory, who livest and reignest with the Father, and the holy Ghost one God, world without end. *Amen.*

The Epistle. 2 Cor. 6. 1.

WE then as workers together with him, beseech you, also, that ye receive not the grace of god in vain; (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee; behold now is the accepted time; behold, now is the day of salvation) Giving no offence in any thing, that the ministry be not blamed; but in all things approving our selves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watching, in fastings; by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor yet making many rich; as having nothing, and yet possessing all things.

The Gospel. S. Mat. 4. 1.

Then was Jesus led up of the spirit into the wilderness, to be tempted of the devil. And when he had fasted fourty days and fourty nights,

The second Sunday in Lent.

nights, he was afterwards an hungred. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down, for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, least at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and behold, angels came and ministered unto him,

The second Sunday in Lent.

The Collect.

Almighty God, who seest that we have no power of our selves to help our selves; Keep us both outwardly in our bodies, and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Thess. 4. 1.

WE beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us, how you ought to walk, and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification, that ye should abstain from fornication; that every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles which know not God; that no man go beyond, and defraud his brother in any matter, because that the Lord is the avenger of all such, as we also have forewarned you, and testified. For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.

The Gospel. St. Matth. 15. 21.

Jesus went thence, and departed into the coasts of Tyre and Sidon. And behold a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David, my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away, for she crieth after us. But he answered and said, I am not sent, but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord help me. But he answered and said, It is not meet to take the childrens bread, and cast it to dogs. And she said, Truth, Lord; yet the dogs eat of the crumbs which fall from their masters table. Then Jesus answered &

The third and fourth Sunday in Lent.

said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

The third Sunday in Lent.

The Collect.

VE beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty to be our defence against all our enemies, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 5. 1.

BE ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and sacrifice to God for a sweet smelling savour. But fornication, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolator, hath any inheritance in the Kingdom of Christ, and of God. Let no man deceive you with vain words; for because of these things cometh the wrath of god upon the children of disobedience. Be not ye therefore partakers with them; for ye were sometimes darkness, but now are ye light in the Lord; walk as children of light (for the fruit of the Spirit is in all goodness, and righteousness, and truth) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them; for it is a shame even to speak of those things which are done of them in secret. But all things that are reprov'd, are made manifest by the light; for whatsoever doth make manifest, is light. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

The Gospel. S. Luke 11. 14.

Jesus was casting out a Devil, and it was dumb; and it came to pass when the Devil was gone out, the dumb spake, and the people wondered. But some of them said, he

casteth out Devils through Belzeebub, the chief of Devils. And others tempting him, sought of him a sign from Heaven. But he knowing their thoughts, said unto them, Every kingdom divided against it self is brought to desolation; and a house divided against it self, falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say, that I cast out devils through Belzeebub. And if I by Belzeebub cast out Devils, by whom do your Sons cast them out? therefore shall they be your judges. But if I with the finger of God cast out Devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his Palace, his goods are in peace, but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with me, is against me; & he that gathereth not with me, scattereth. When the unclean spirit is gone out of a man, he walketh thro' dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out; and when he cometh, he findeth it swept and garnished. Then goeth he and taketh to him seven other Spirits more wicked than himself, and they enter in, and dwell there; and the last state of that man is worse than the first. And it came to pass as he spake these things, a certain woman of the company lift up her voice, and said unto him, Blessed is the Womb that bare thee, and the Paps which thou hast sucked. But he said, Yea, rather blessed are they which hear the Word of God and keep it.

The fourth Sunday in Lent.

The Collect.

GRant, we beseech thee, Almighty God, that we, who for our evil deeds, do worthily deserve to be punished, by the comfort of thy grace, may mercifully be relieved, thro' our Lord & Saviour Jesus Christ, *Amen.*

The Epistle. Gal. 4. 31.

TELL me, ye that desire to be under the law, do ye not hear the Law? for it is written, that Abraham had two Sons, the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman, was born after the flesh; but he of the free-woman was by promise. Which things are an allegory; for these are the two Covenants; the one from mount Sinai, which gendreth to bondage, which

The Fifth Sunday in Lent.

Ager. For this Ager is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above, is free, which is the mother of us all. For it is written: Receive thou barren that barest not; break forth and cry, thou that travellest not; for the desolate have many more children, than she which hath an husband. Now we, Brethren, as Isaac's, are the children of promise. But as then, that was born after the flesh, persecuted him that was born after the spirit; even so it is now. Nevertheless, what saith the scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not Children of the Bond-woman, but of the free.

The Gospel. S. John 6. 1.

Jesus went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him, because they saw his Miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the Passover, a feast of the Jews was nigh. When Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread that these may eat? (and this he said to prove him; for he himself knew what he would do.) Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one may take a little. One of his Disciples, Andrew, Simon Peters brother, saith to him, There is a lad here, which hath five barley-loaves, and 2 small fishes; but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about 5 thousand. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled 12 baskets with the fragments of the 5 barley-loaves, which remained over & above unto them that had eaten. Then those men, when they had seen the Miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

The fifth Sunday in Lent.

The Collect.

VE beseech thee, almighty God, mercifully to look upon thy People; that by thy great goodness they may be governed and preserved evermore, both in body and soul, through Jesus Christ our Lord, Amen.

The Epistle. Heb. 9. 11.

Christ being come an high Priest of good things to come, by a greater and more perfect Tabernacle, not made with hands, that is to say, not of this building; neither by the Blood of Goats and Calves; but by his own Blood he entered in once into the holy place, having obtained eternal Redemption for us. For if the blood of bulls, and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the Blood of Christ, who through the eternal spirit offered himself without spot, to God, purge your conscience from dead works, to serve the living God? And for this cause he is the Mediator of the new Testament, that by means of death, for the Redemption of the transgressions, that were under the first Testament, they which are called might receive the Promise of eternal Inheritance.

The Gospel. S. John 8. 46.

Jesus saith, Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God, heareth Gods words; ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well, that thou art a Samaritan, and hast a Devil? Jesus answered, I have not a Devil; but I honour my Father, and ye do dishonour me. And I seek not my own glory; there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the Prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the Prophets are dead: whom makest thou thyself? Jesus answered, If I honour my self, my honour is nothing; it is my father that honoureth me, of whom ye say, that he is your God; yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you; but I know him, and keep his Saying.

Sunday before Easter.

saying. Your father Abraham joyced to see my day, and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the Temple.

— The Sunday before Easter. The Collect.

Almighty and everlasting God, who of thy tender love towards Mankind, hast sent thy Son our Saviour Iesus Christ, to take upon him our flesh, and to suffer death upon the Cross, that all Mankind should follow the example of his great humility; Mercifully grant that we may both follow the example of his Patience, and also be made partakers of his Resurrection, through the same Iesus Christ our Lord, Amen.

The Epistle. Phil. 2. 5.

Let this mind be in you, which was also in Christ Iesus; who being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the Cross. Wherefore God hath also highly exalted him, and given him a name, which is above every name; that at the Name of Iesus, every knee should bowe, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Iesus Christ is Lord, to the glory of God the father.

The Gospel. S. Matthe. 27. 1.

Vhen the morning was come, all the chief Priests and elders of the People took counsel against Iesus, to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governour. Then Judas, who had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of Silver to the chief Priests and elders, saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of Silver in the Temple, and departed, and went and hanged himself. And the chief Priests took the pieces

of Silver, and said, It is not lawful for to them into the treasury, because it is the price of blood; and they took counsel, and bought with them the Potters field to bury strangers in. Wherefore that field was called, *the field of Blood*, unto this day. (Then was fulfilled that which was spoken by *Jeremy the Prophet*, saying, and they took the thirty pieces of silver, the price of him that was valued, which the children of Israel did value, and gave them for the Potters field, as the Lord appointed me.) And Iesus stood before the governour; and the governour asked him, saying, Art thou the King of the Jews? Iesus said unto him, Thou sayest. And when he was accused of the chief Priests and Elders, he answered nothing. Then saith Pilate unto him, Hearest thou not how many things they witness against thee? and he answered him to never a word, inasmuch that the governour marvelled greatly. Now at that feast the governour was wont to release unto the People a Prisoner, whom they would; and they had then a notable Prisoner, called Barrabas: therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barrabas, or Iesus, which is called Christ? For he knew that for envy they had delivered him. When he was set down on the judgment-seat, his Wife sent unto him, saying, Have thou nothing to do with that just man, for I have suffered many things this day in dream, because of him. But the chief Priests and elders perswaded the multitude that they should ask Barrabas, and destroy Iesus. The governour answered, and said unto them, Whether of the twain will ye that I release unto you? They said, Barrabas. Pilate saith unto them, What shall I do then with Iesus, which is called Christ? They answered him, Let him be crucified. And the governour said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the Blood of this just Person; see ye to it. Then answered all the People, and said, His Blood be upon us, and on our children. Then released he Barrabas unto them: and when he had scourged Iesus, he delivered him to be crucified. Then the souldiers of the governour took Iesus into the common hall, and ga

ered unto him the whole band of souldiers; and they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand; and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews: and they spit upon him, and smote him with the reed, and smote him on the head. And after that they had mocked him, they took the Robe off from him, and put his own rayment on him, and led him away to crucifie him. And as they came out, they found a man of Cyrene, Symon by name; him they compelled to bear his Crosse; and when they were come to a place called Golgotha, that is to say, a place of a Scull, they gave him Vinegar to drink, mingled with gall; and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots, that it might be fulfilled which was spoken by the Prophet, They parted my garments among them, and upon my Vesture did they cast lots. And sitting down, they watched him there; and set up over his head this accusation written, **This is Jesus, the King of the Jews.** Then were there two thieves crucified with him, one on the right hand, and the other on the left. And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thy self; if thou be the Son of God, come down from the Crosse. Likewise also the chief Priests mocking him, with the Scribes and Elders, said, He saved others, himself he cannot save; If he be the King of Israel, let him now come down from the Crosse, and we will believe him. He trusted in God, let him deliver him now, if he will have him; for he said, I am the Son of God. The thieves also which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land, unto the ninth hour. And about the ninth hour, Jesus cryed with a loud voice, saying, *Eli, Eli, lama sabachthani?* that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a Sponge, and filled it with Vinegar, and put it on a reed, and gave him to drink: The rest said, let be, let us see whether Elias will come to save him. Jesus, when he had cryed again with a loud voice, yielded up the ghost. And, behold, the vail

of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of saints which slept, arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the Earth-quake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

Munday before Easter.

For the Epistle, Isa. 63. 1.

VVH^O is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou Red in thine apparel, and thy garments like unto him that treadeth in the wine-fat? I have trodden the Wine-press alone, and of the People there was none with me; for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my Garments, and I will stain all my Rayment. For the day of vengeance is in my heart, and the year of my redeemed is come. And I looked, and there was none to help; & I wondered that there was none to uphold: therefore mine own arm brought Salvation unto me, and my fury it upheld me. And I will tread down the People in mine anger, & make them drunk in my fury, and I will bring down their strength to the earth. I will mention the loving-kindnesses of the lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness towards the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving-kindnesses. For he said, Surely they are my People, Children that will not lye; so he was their Saviour. In all their affliction he was afflicted, and the Angel of his Presence saved them: In his love, and in his pity he redeemed them, and he bare them, and he carried them all the days of old. But they rebelled and vexed his holy Spirit, therefore he was turned to be their enemy, & he fought against them. Then he remembered the days of old, *Moses* and his People, saying, Where is he that brought them up out of the Sea with the shepherd of his flock? Where is he that

Put his holy Spirit within him? that led them by the right hand of *Moses*, with his glorious arm, dividing the water before them, and to make himself an everlasting Name? that led them through the deep, as an horse in the wilderness, that they should not stumble? As a beast goeth down into the valley, the Spirit of the lord caused him to rest: so did thou lead thy People, to make thy self a glorious Name. Look down from heaven, and behold from the Habitation of thy holiness, and of thy glory: Where is the zeal and thy strength, the sounding of thy bowels, and of thy mercies towards me? Are they restrained? Doubtless thou art our Father, tho' *Abraham* be ignorant of us, and *Israel* acknowledge us not: Thou, O Lord, art our Father, our Redeemer; thy Name is from everlasting. O Lord, why hast thou made us to err from thy ways? & hardened our heart from thy fear? Return, for thy servants sake, the tribes of thine Inheritance. The People of thy Holiness have possessed it but a little while; our Adversaries have troden down thy Sanctuary. We are thine, thou never barest rule over them; they were not called by thy Name.

The Gospel. S Mark 14. 1.

After two days was the feast of the Passover, & of unleavened bread; and the chief Priests and the Scribes sought how they might take him by craft, and put him to death. But they said, not on the feast day, lest there be an uproar of the People. And being in *Bethany*, in the house of *Simon* the leper as he sat at meat there came a woman having an Alabaster-box of Oyntment of Spikenard, very precious, &

she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of the Ointment made? for it might have been sold for more than 3 hundred pence, and been given to the poor; and they murmured against her. And Jesus said, Let her alone, why trouble ye her? she hath wrought a good work on me. For you have the Poor with you always, and whensoever ye will ye may do them good; but me ye have not always. She hath done what she could; she is come afore-hand to anoint my Body to the burying. Verily I say unto you, Wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done, shall be spoken of for a memorial of her. And *Judas Iscariot*, one of the 12, went unto the chief Priests to betray him unto them. And when they heard it, they were glad, and promised to give him Money. And he sought how he might conveniently betray him. And the first day of unleavened bread, when they killed the Passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayst eat the Passover? and he sendeth forth two of his Disciples, and saith unto them, Go ye into the City, and there shall meet you a man bearing a Pitcher of water; follow him. And wheresoever he shall go in, say ye to the good man of the house, The Master saith, Where is the guest-chamber, where I shall eat the Passover with my disciples? & he will shew you a large upper room furnished and prepared; there make ready for us. And his disciples went forth, and came into the City, and found as he

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he had said unto them; & they made ready the Pasſover. And in the evening he cometh with the twelve. And as they ſat, and did eat, Jeſus ſaid, *Verily I ſay unto you, One of you which eateth with me, ſhall betray me.* And they began to be ſorrowful, and to ſay unto him, one by one, *Is it I?* and another ſaid, *Is it I?* And he answered, & ſaid unto them, *It is one of the twelve that ſitteth with me in the diſh.* The Son of man indeed goeth, as it is written of him; but Wo to that man by whom the Son of man is betray'd; good were it for that man if he had never been born. And as they did eat, Jeſus took bread, and bleſſed, and brake it; and gave to them, and ſaid, Take, eat; this is my body. And he took the cup, and when he had given thanks, he gave it to them, and they all drank of it. And he ſaid unto them, This is my blood of the New Teſtament, which is ſhed for many. *Verily I ſay unto you, I will drink no more of the fruit of the Vine, until that day that I drink it new in the kingdom of God.* And when they had ſung an hymn, they went out into the mount of Olives. And Jeſus ſaith unto them, All ye ſhall be offended becauſe of me this night; for it is written, I will ſmite the Shepherd, and the ſheep ſhall be ſcattered. But after that I am riſen, I will go before you into Galilee. But Peter ſaid unto him, Altho' all ſhall be offended, yet will not I. And Jeſus ſaith unto him, *Verily I ſay unto thee, That this day, even in this night, before the Cock crow twice, thou ſhalt deny me thrice.* But he ſpoke the more vehemently, If I ſhould dye with thee, I will not deny thee in any wiſe. Likewise alſo ſaid they all. And

they came to a place which was named *Gethſemane*; and he ſaith to his diſciples, Sit ye here while I ſhall pray. And he taketh with him, *Peter*, and *James*, and *John*, and began to be ſore amazed, and to be very heavy, and ſaith unto them, *My Soul is exceeding ſorrowful unto death; tarry ye here and watch.* And he went forward a little, and fell on the ground, and prayed, that if it were poſſible the *hour* might paſs from him. And he ſaid, *Abba*, father; all things are poſſible unto thee; take away this Cup from me; nevertheleſs not what I will, but what thou wilt. And he cometh, and findeth them ſleeping, and ſaith unto Peter, *Simon, ſleepeſt thou? couldſt not thou watch one hour? Watch ye and pray, leſt ye enter into Temptation; the ſpirit truly is ready, but the fleſh is weak.* And again, he went away, and prayed, and ſpake the ſame words. And when he return'd, he found them aſleep again (for their eyes were heavy) neither wiſt they what to answer him. And he cometh the third time, and ſaith unto them. Sleep on now, and take your reſt; it is enough, the hour is come; behold, the Son of man is betrayed into the hands of ſinners. Riſe up, let us go; lo, he that betrayeth me is at hand. And immediately while he yet ſpake, cometh *Juda*, one of the twelve, and with him a great multitude with ſwords & ſtaves, from the chief Priests, and the Scribes, and the Elders. And he that betray'd him had given them a token, ſaying, Whoſoever I ſhall kiſs, that ſame is he; take him, and lead him away ſafely. And as ſoon as he was come, he goeth ſtraightway to him, and ſaith, *Maſter*, *Maſter*, and kiſſed him. And they

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laid their hands on him, & took him. And one of them that stood by, drew a sword, and smote a servant of the high-Priest, and cut off his-ear. And Jesus answered, and said unto them, Are ye come out as against a Thief, with swords and with staves to take me? I was daily with you in the temple, teaching, and ye took me not; but the Scriptures must be fulfilled. And they all forsook him, & fled. And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him. And he left the linen cloth, and fled from them naked. And they led Jesus away to the high Priest, and with him were assembled all the chief Priests, and the Elders, & the Scribes; and *Peter* followed him afar off, even into the Palace of the high Priest; and he sat with the servants, & warmed himself at the fire. And the chief Priests & all the Council sought for witness against Jesus, to put him to death, and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, *I will destroy this temple made with hands, and within 3 days I will build another made with out hands*. But neither so did their witness agree together. And the high Priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But he held his peace, and answered nothing. Again, the high Priest asked him, and said unto him, Art thou the Christ, the Son of the blessed? And Jesus said, *I am; and ye shall see the Son of Man sitting on*

the right hand of Power, and coming in the clouds of Heaven. Then the high Priest rent his clothes, & saith, What need we any further Witnesses? Ye have heard the blasphemy; what think ye? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him *Prophecy*; and the servants did strike him with the palms of their hands. And as *Peter* was beneath in the Palace, there cometh one of the maids of the high Priest; and when she saw *Peter* warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not neither understand I what thou sayest. And he went out into the Porch, and the Cock crew. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again. And a little after, they that stood by said again to *Peter*, Surely thou art one of them; for thou art a Galilean, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye speak. And the second time the Cock crew. And *Peter* called to mind the word that Jesus said unto him, *Before the Cock crew twice thou shalt deny me thrice*. And when he thought thereon, he wept.

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The Epistle Isa. 50. 5.

THe Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame & spitting.

For

For the Lord God will help me; therefore shall I not be confounded; therefore have I set my face like a flint, & know that I shall not be ashamed. He is near that justifieth me, who will contend with me? Let us stand together; who is mine adversary? let him come near to me. Behold, the Lord God will help me; who is he that shall condemn me? Lo, they all shall wax old as a garment; the moth shall eat them up. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, & stay upon his God. Behold, all ye that kindle a fire, that compass your selves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow.

The Gospel. S. Mark 15. 1.

AND straightway in the morning; the chief Priests had a consultation with the Elders and Scribes, and the whole Council, and bound Jesus, and carried him away, and delivered him to Pilate. And Pilate asked him, *Art thou the King of the Jews?* And he answering, said unto him, *Thou sayest.* And the chief Priests accused him of many things; but he answered nothing. And Pilate asked him again, saying, *Answerest thou nothing? behold how many things they witness against thee.* But Jesus yet answered nothing; so that Pilat marvelled. Now at that feast he released unto them one prisoner, whomsoever they desired. And here was one named Barabbas, which they bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude crying aloud, be-

gan to desire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the king of the Jews? (For he knew that the chief priests had delivered him for envy) but the chief priests moved the people that he should rather release Barabbas unto them. And Pilate answered, and said again unto them, What will ye then that I shall do unto him whom ye call the king of the Jews? And they cried again, Crucifie him. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucifie him. And so Pilate willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified. And the soldiers led him away into the Hall called Pretorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head, and began to salute him, Hail king of the Jews. And they smote him on the head with a reed, and did spit upon him, and bowing their knees, worshipped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucifie him. And they compel one Simon a Cyrenian, that passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, the place of a *scull*. And they gave him to drink, wine mingled with myrrh; but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it

was the third hour, and they crucified him. And the superscription of his accusation was written over, THE KING OF THE JEWS. And with him they crucifie two thieves, the one on his right hand, and the other on his left. And the Scripture was fulfilled, which saith, and he was numbred with the transgressours. And they that passed by, railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thy self, and come down from the cross. Likewise also the chief priests mocking, said among themselves, with the scribes, He saved others, himself he cannot save. Let Christ the king of Israel descend now from the cross, that we may see and believe. And they that were crucified with him, reviled him. And when the sixth hour was come there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cryed with a loud voice, *Eloi, Eloi, lama sabachthani*? which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ran and filled a Sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. And Jesus cryed with a loud voice, and gave up the ghost. And the vail of the temple was rent in twain from the top to the bottom. And when the Centurion which stood over against him, saw that he so cryed out, and gave up the ghost, he said, *Truly this man was the Son of God.*

Wednesday before Easter.

The Epistle. Heb. 9. 16.

VV Here a Testament is, there must also of necessity be the death of the testator; for a testament is of force after men are dead; otherwise it is of no strength at all whilst the testator liveth. Whereupon neither the first testament was dedicated without blood; for when Moses had spoken every precept to all the people, according to the law, he took the blood of calves, and of goats, with water and scarlet wool, and hyssop, & sprinkled both the book and all the people, saying, This is the blood of the testament, which God hath enjoynd unto you. Moreover he sprinkled likewise with blood both the Tabernacle, and all the vessels of the Ministry. And almost all things are by the law purged with

blood; and without shedding of blood is no remission. It was therefore necessary that the Patterns of things in the Heavens should be purified with these; but the heavenly things themselves, with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven it self, now to appear in the presence of God for us; nor yet that he should offer himself often, as the high Priest entereth into the holy place every year with the blood of others; for then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to dye, but after this the judgment; so Christ was once offered to bear the sins of many; & unto them that look for him, shall he appear the second time without sin unto salvation.

The Gospel. S. Luke 22. 1.

NOW the feast of unleavened bread drew nigh, which is called the Passover. And the chief Priests and Scribes sought how they might kill him; for they feared the People. Then entered Satan into Judas, surnamed Iscariot, being of the number of the twelve. And he went his way, & communed with the chief Priests & Captains how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them, in the absence of the multitude. Then came the day of unleavened bread, when the Passover must be killed. And he sent Peter and John, saying, *Go & prepare us the Passover, that we may eat.* And they said unto him, Where wilt thou that we prepare? and he said unto them, Behold, when ye are entered into the City, there shall a man meet you, bearing a Pitcher of water; follow him into the house where he entereth in. And ye shall say unto the good man of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the Passover with my Disciples? and he shall shew you a large upper room furnished; there make ready. And they went, and found as he had said unto them; and they made ready the Passover. And when the hour was come, he sat down, and the twelve Apostles with him. And he said unto them, With desire I have desired to eat this Passover with you before I suffer. For I say unto you, I will not any more eat thereof, until it be fulfilled

the kingdom of God. And he took the cup and gave thanks, and said, Take this, and divide it among your selves. For I say unto you, will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave to them, saying, This is my Body which is given for you: this do in remembrance of me. Likewise also the Cup after supper, saying, This Cup is the New-Testament in my Blood, which is shed for you. But behold, the hand of him that betrayeth me, is with me on the table. And truly the Son of Man goeth as it was determined; but woe unto that man, by whom he is betrayed. And they began to enquire among themselves, which of them it was that should do this thing. And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them are called Benefactors. But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? But I am among you as he that serveth. Ye are they which have continued with me in my Temptations. And I appoint unto you a Kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my Kingdom, and sit on thrones judging the 12 tribes of Israel. And the Lord said, *Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not; and when thou art converted, I will strengthen thy Brethren.* And he said unto him, Lord, I am ready to go with thee both to Prison and to Death. And he said, *I tell thee Peter, the Cock shall not crow this day, before thou shalt thrice deny that thou knowest me.* And he said unto them, When I sent you without purse, and scrip, & shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment and buy one. For I say unto you, that this that is written, must yet be accomplished in me, *And I was reckoned among the Transgressors;* for the things concerning me have an end. And they said, Lord, behold, here are two Swords. And

he said unto them, It is enough. And he came out, and went as he was wont, to the mount of Olives, and his disciples also followed him. And when he was at the place, he said unto them, Pray, that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this Cup from me; nevertheless, not my will, but thine be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed more earnestly; and his sweat was, as it were great drops of Blood falling down to the ground. And when he rose up from Prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into Temptation. And while he yet spake, behold a multitude, and he that was called Judas, one of the 12, went before them, and drew near to Jesus to kiss him. But Jesus said unto him, *Judas, betrayest thou the Son of Man with a Kiss?* When they who were about him saw what would follow, they said unto him, Lord, shall we smite with the Sword? and one of them smote the Servant of the high Priest, and cut off his right ear. And Jesus answered, and said, Suffer ye thus far. And he touched his ear, and healed him. Then Jesus said unto the chief Priests and Captains of the Temple, and the elders who were come to him, Be ye come out as against a Thief, with Swords and Staves? When I was daily with you in the temple, ye stretched forth no hands against me; but this is your hour, and the power of darkness. Then took they him, and led him, and brought him into the high Priests house, and Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, *Woman, I know him not.* And after a little while another saw him, and said, Thou art also of them. And Peter said, *Man, I am not.* And about the space of an hour after, another confidently affirmed, saying, Of a truth this fellow was also with him; for he is a Galilean. And Peter said, *Man, I know not what thou sayest.* And immediately while he yet spake, the cock crew, and the Lord turned, and looked upon Peter; and Peter remembered the word of the

Thursday before Easter.

Lord, how he had said unto him, *Before the Cock crow thou shalt deny me thrice.* And Peter went out and wept bitterly. And the men that held Jesus, mocked him, and smote him; and when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecie, who is it that smote thee? and many other things blasphemously spake they against him. And as soon as it was day the elders of the people, and the chief Priests and the Scribes came together, and led him into their Council, saying, art thou the Christ? tell us. And he said unto them, If I tell you, you will not believe; and if I also ask you, you will not answer me, nor let me go. Hereafter shall the Son of Man sit on the right hand of the power of God. Then said they all, art thou the Son of God? and he said unto them, *Ye say that I am.* And they said, What need we any further witness? for we our selves have heard of his own mouth,

Thursday before Easter.

The Epistle. 1 Cor. 11. 17.

IN this that I declare unto you, I praise you not; that you come together not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you, and I partly believe it. For there must be also heresies among you, that they who are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lords Supper; for in eating, every one taketh before other his own Supper: and one is hungry, and another is drunken. What have you not houses to eat and drink in? or despise ye the Church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, in the same night in which he was betrayed, took Bread; and when he had given thanks, he brake it, and said, Take eat, this is my body which is broken for you; this do in remembrance of me. After the same manner also he took the Cup when they had supped, saying, This Cup is the new-testament in my blood: this do as oft as ye drink it, in remembrance of me. For as oft as ye eat this bread and drink this cup, ye do shew the Lords Death till he come. Wherefore, whosoever shall eat this bread, and drink

this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let man examine himself, and so let him eat of the Bread and drink of that Cup. For he that eateth and drinketh unworthily, eateth and drinketh Damnation to himself, not discerning the Lords Body. For this cause many are weakly and sickly among you, and many sleep. For if we would judge our selves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home, that ye come not together unto condemnation. And the rest will I set in order when I come.

The Gospel. S. Luke 23. 1.

THE whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute unto Cesar, saying, that he himself is Christ a king. And Pilate asked him, saying, *Art thou the King of the Jews?* and he answered him, and said, *Thou sayest it.* Then said Pilate to the chief Priests, and to the People, *I find no fault in this man.* And they were the more fierce, saying, He stirreth up the People, teaching throughout all *Jury*, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were Galilean. And as soon as he knew that he belonged unto Herods jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad, for he was desirous to see him of a long season, because he had heard many things of him, and he hoped to have seen some Miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief Priests and Scribes stood and vehemently accused him, And Herod with his men of war, set him at nought, and mocked him, and arrayed him with a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves. And Pilate, when he had called together the chief Priests, & the Rulers and the People, said unto them, Ye have brought this man unto me, as one that perverteth the People, and behold, I having examined him before you, have found no fault

Good Fridry.

this man, touching those things whereof ye
 cuse him; no, nor yet Herod: for I sent
 u to him, and lo, nothing worthy of death
 done unto him. I will therefore chastize him
 and release him. For of necessity he must re-
 lease one of them at the feast. And they cried
 all at once, saying, *Away with this man, &
 release unto us Barrabas* (who for a certain Se-
 dition made in the City, and for Murder, was
 set in Prison) Pilate therefore willing to re-
 lease Jesus, spake again to them. But they cri-
 ed, saying, *Crucifie him, Crucifie him.* And he
 said unto them the third time, Why, what e-
 hath he done? I have found no cause of
 death in him: I will therefore chastize him, &
 let him go. And they were instant with loud
 voices, requiring that he might be crucified;
 and the voices of them, & of the chief Priests
 prevailed. And Pilate gave sentence, that it
 should be as they required. And he released
 to them him that for Sedition and Murder
 was cast into Prison, whom they had desired;
 but he delivered Jesus to their will. And as
 they led him away, they laid hold upon one
 Simon a Cirenian, coming out of the Country,
 and on him they laid the Cross, that he might
 bear it after Jesus. And there followed him a
 great company of people, & of women, who al-
 bewailed and lamented him. But Jesus turn-
 ing unto them, said, Daughters of Ierusalem,
 weep not for me, but weep for your selves, and
 for your children. For behold, the days are
 coming in which they shall say, Blessed are the
 barren, and the wombs that never bare, and
 the paps which never gave suck. Then shall
 they begin to say to the Mountains, Fall on
 us, and to the hills, Cover us. For if they do
 these things in a green tree, what shall be done
 to a dry? And there were also two other Ma-
 lefactors led with him to be put to death. And
 when they were come to the place which is
 called Calvary, there they crucified him; and
 the Malefactors, one on the right hand, and
 the other on the left. Then said Jesus, Fa-
 ther, forgive them, for they know not what
 they do. And they parted his raiment, and
 cast lots; and the People stood beholding;
 and the Rulers also with them derided him,
 saying, He saved others, let him save himself,
 if he be Christ, the chosen of God. And the
 soldiers also mocked him, coming to him,
 and offering him vinegar, and saying, if thou
 be the King of the Jews, save thy self: and a
 percription was also written over him in

letters of Greek, and Latine, and Hebrew,
This is the King of the Jews. And one of
 the Malefactors which were hanged, railed on
 him, saying, If thou be Christ, save thy self,
 and us. But the other answering, rebuked him,
 saying, Dost not thou fear God, seeing thou
 art in the same Condemnation? and we indeed
 justly; for we receive the due reward of our
 deeds, but this man hath done nothing amiss.
 And he said unto Jesus, Lord, remember me
 when thou comest into thy Kingdom. And
 Jesus said unto him, Verily, I say unto thee,
 To day shalt thou be with me in Paradise.
 And it was about the sixth hour; and there
 was darkness over all the earth, until the 9th
 hour; and the Sun was darkened, and the Vail
 of the Temple was rent in the midst. And
 when Jesus had cryed with a loud voice, he
 said, Father, into thy hands I commend my
 Spirit: and having said thus, he gave up the
 ghost. Now when the Centurion saw what was
 done, he glorified God, saying, Certainly this
 was a righteous man. And all the People that
 came together to that sight, beholding the
 things that were done, smote their breasts,
 and returned. And all his acquaintance, and
 the Women that followed him from Galilee,
 stood afar off, beholding these things.

Good Friday.

The Collect.

Almighty God, we beseech thee
 graciously to behold this thy fa-
 mily, for which our Lord Jesus Christ
 was contented to be betrayed, and
 given up into the hand of wicked men,
 and to suffer death upon the cross,
 who now liveth and reigneth with
 thee and the holy Ghost, ever one
 God, world without end. *Amen.*

Almighty and everlasting God,
 by whose Spirit the whole body
 of the Church is governed and sancti-
 fied, Receive our Supplications and
 Prayers which we offer before thee
 for all estates of men in thy holy
 Church, that every member of the
 same in his vocation and ministry,
 may truly and godly serve thee,
 through

through our Lord and Saviour Jesus Christ. *Amen.*

O Merciful God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live; Have mercy upon all Jews, Turks, Infidels, and Hereticks, and take from them all ignorance, hardness of heart, and contempt of thy word; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the holy Spirit, one God, world without end. *Amen.*

The Epistle. Heb. 10. 1.

THe law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect: for then would they not have ceased to be offered; because that the worshippers once purged, should have no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins: Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me; In burnt-offerings and sacrifices for sin thou hast had no pleasure: Then said I, Lo, I come (in the volumn of the book it is written of me) to do thy will, O God. Above, when he said, Sacrifice and offering, and burnt-offerings, and of-

fering for sin thou wouldest not, neither hadst pleasure therein, which are offered by the law: Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering, and offering oftentimes the same sacrifices which can never take away sin. But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified: Whereof the holy Ghost also is a witness to us; For after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us through the vail, that is to say, his flesh: and having an high priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience; and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised) and let us consider one another to provoke unto love, and to good works; not forsaking the assembling

sembling of our selves together, as
in the manner of some is; but exhorting
one another; and so much the more,
as ye see the day approaching.

The Gospel. S. John 19. 1.
Pilate therefore took Jesus, and
scourged him. And the soldiers
latted a crown of thorns, and put it
on his head, and they put on him a
purple robe, and said, Hail king of
the Jews; And they smote him with
their hands. Pilate therefore went
forth again and saith unto them, Be-
hold, I bring him forth to you, that
ye may know that I find no fault in
him. Then came Jesus forth, wearing
the crown of thorns, and the purple
robe. And Pilate saith unto them,
Behold the man. When the chief
priests therefore and officers saw him,
they cried out, saying, Crucifie him,
crucifie him. Pilate saith unto them,
Take ye him, and crucifie him; for I
find no fault in him. The Jews an-
swered him, We have a law, and by
our law he ought to die, because he
made himself the Son of God. When
Pilate therefore heard that saying, he
was the more afraid; and went again
into the judgment-hall, and saith
unto Jesus, Whence art thou? But
Jesus gave him no answer. Then said
Pilate unto him, speakest thou not
unto me? knowest thou not that I
have power to crucifie thee, and have
power to release thee; Jesus answered
Thou couldest have no power at all
against me, except it were given thee
from above; therefore he that deli-
vered me unto thee hath the greater
sin. And from thenceforth Pilate
sought to release him: but the Jews
cried out, saying, If thou let this man
go, thou art not Cæsars friend:

G

Whoever maketh himself a king,
speaketh against Cesar. When Pilate
therefore heard that saying, he
brought Jesus forth, and sat down in
the judgment-seat, in a place that is
called the Pavement, but in the He-
brew, Gabbatha. And it was the pre-
paration of the passover, and about
the sixth hour; and he saith unto the
Jews, Behold your king. But they
cried out, Away with him, away with
him crucifie him. Pilate saith unto
them, Shall I crucifie your king; The
chief priests answered. We have no
king but Cesar. Then delivered he him
therefore unto them to be crucified:
and they took Jesus and led him away.
And he bearing his cross, went forth
into a place called the place of a scull,
which is called in the Hebrew, Gol-
gotha: where they crucified him, and
two other with him, on either side
one, and Jesus in the midst. And
Pilate wrote a title, and put it on the
cross, and the writing was *JESUS
OF NAZARETH THE KING OF
THE JEWS*. This title then read
many of the Jews: for the place
where Jesus was crucified was nigh to
the city; and it was written in He-
brew, and Greek, and Latine. Then
said the chief priest of the Jews to
Pilate, Write not the king of the Jews,
but that he said I am the king of the
Jews. Pilate answered, What, I have
written, I have written. Then the
souldiers, when they had crucified
Jesus, took his garments (and made
four parts, to every souldier a part)
and also his coat: now the coat was
without seam, woven from the top
throughout. They said therefore a-
mong themselves, Let us not rend it,
but cast lots for it, whose it shall be:
that

that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the souldiers did, Now there stood by the cross of Jesus, his mother and his mothers sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whome he loved, he saith unto his mother, Woman, behold thy son. Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home. After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar? and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished; and he bowed his head, and gave up the Ghost. The Jews therefore because it was the preparation that the bodies should not remain upon the cross on the sabbathday, (for that sabbathday was an high day) besought Pilate that their legs might be broken, & that they might be taken away. Then came the souldiers and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs. But one of the souldiers with a spear pierced his side, and forthwith came there out bloud and water. And he that saw it bear record, and his record is true: and he knoweth that he saith true, that ye might believe. For these

things were done that the Scripture should be fulfilled, A bone of him shall not be broken. And again, another Scripture saith, They shall look on him whom they pierced.

Easter Even.

The Collect.

GRant, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ: so by continual mortifying our corrupt affections, we may be buried with him, and that through the grave and gate of death, we may pass to our joyful resurrection, for his merits, who died and was buried, and rose again for us, thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. Pet. 3. 17.

IT is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing. For Christ also hath once suffered for sins, the just for the unjust; (that he might bring us to God) being put to death in the flesh, but quickened by the Spirit; By which also he went and preached unto the spirits in prison; which some times were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing; wherein few, that is, eight souls were saved by water. The like figure where unto even Baptism, doth also now save us, not the putting away the filth of the flesh, but the answer of a good conscience towards God) by the Resurrection of Jesus Christ; Who is gone into heaven, and is on the right hand of God, Angels, and Authorities, and Powers being made subject unto him,

The Gospel. S Matt 27. 75.

When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus disciple. He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary sitting over against the Sepulchre. Now the next day that followed the day of the preparation, the chief Priests and Pharisees came together unto Pilate, saying, Sir, we remember that that Deceiver said, while he was yet alive, *After three days I will rise again.* Command therefore that the Sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the People, He is risen from the dead; so the last error shall be worse than the first. *Pilate* said unto them, Ye have a watch, go your way, make it as sure as you can. So they went & made the Sepulchre sure, sealing the stone, and setting a Watch.

Easter - Day.

At Morning Prayer, instead of the Psalm, O come let us, &c. these Anthems shall be sung or said.

Christ our Passover is sacrificed for us: therefore let us keep the Feast Not with the old leaven, neither with the leaven of Malice and Wickedness; but with the unleavened Bread of Sincerity and Truth, *1 Cor. 5. 7.*

Christ being raised from the dead, dyeth no more; Death hath no more dominion over him. For in that he dyed, he dyed unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also your selves to be dead indeed unto sin; but alive unto God through Jesus Christ our Lord *Rom. 6. 9.*

Christ is risen from the dead: and become the first-fruits of them that slept. For since by man came death: by man came also the resurrection of the dead. For as in Adam all dye, even so in Christ shall all be made alive. *1 Cor. 15. 20.*

Glory be to the Father, &c.

Ans. As it was in the beginning, &c.

The Collect.

Almighty God, who through thine only begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special Grace preventing us, thou dost put into our minds good desires; so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth & reigneth with thee & the holy Ghost, ever one God, world without end. *Amen.*

The Epistle. Col. 3. 1.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth; for ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortifie therefore your Members which are upon earth, Fornication, Uncleaness, inordinate Affection, evil Con-versations, and Covetousness, which

is Idolatry; for which things sake the wrath of God cometh on the children of Disobedience. In the which ye also walked sometime when ye lived in them.

The Gospel. S. John 20. 1.

THe first day of the week cometh Mary Magdalen early, when it was yet dark, unto the Sepulchre, and sett h the stone taken away from the Sepulchre. Then she runneth and cometh to Simon Peter, and to the other Disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the Sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other Disciple, and came to the Sepulchre. So they ran both together, and the other disciple did outrun Peter, & came first to the Sepulchre; and he stooping down & looking in, saw the linen clothes lying, yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie; and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by it self. Then went in also that other disciple which came first to the sepulchre, and he saw and believed. For as yet they knew not the Scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

Munday in Easter week.

The Collect.

Almighty God, who through thy only begotten Son Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires, so by thy continual help we may

bring the same to good effect, through Jesus Christ our Lord, who liveth, & reigneth with thee & the Holy Ghost ever one God, world without end. *Amen.*

For the Epistle. Acts 10. 34.

Peter opened his mouth, and said Of a truth I preceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the Children of Israel, preaching peace by Jesus Christ (he is Lord of all) That word (I say) you know which was published throughout all Judea, and began from Galilee, after the baptism which John preached, how God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem, whome they slew, and hanged on a tree; Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him, after he arose from the dead. And he commanded us to preach unto the people, and to testify that it is he who was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name, whosoever believeth in him, shall receive remission of sins.

The Gospel. S. Luke 24. 13.

BEhold, two of his disciples went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to

ists, that while they communed together, and asoned, Iesus himself drew near, & went with them. But their eyes were holden, that they could not know him; and he said unto them, What manner of Communications are these that ye have one to another, as ye walk, and ye said? And the one of them, whose Name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not know the things which are come to pass there in these days? And he said unto them, What things? and they said unto him, Concerning Iesus of Nazareth, who was a prophet mighty in deed and word, before God and all the people: And how the chief priests, and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he who should have redeemed Israel: and beside all this, to day is he third day since these things were done. Sea, and certain women also of our company made us astonished, who were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said, that he was alive. And certain of them who were with us, went to the sepulchre, and found it even so as the women had said; but him they saw not. Then he said unto them O fools, & slow of heart to believe all that the prophets have spoken! oughtnot Christ to have suffered these things, and to enter into his glory; And beginning at Moses, and all the prophets, he expounded unto them in all the scriptures, the things concerning himself. And they drew nigh unto the village whither they went; and he made as though he would have gon further. But they constrained him, saying, Abide with us for it is towards evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them he took bread and blessed it, & brake, and gave to them. And their eyes were opened, and they knew him, and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures; And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

Almighty God, who through thy only begotten Son Iesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our mindes good desires, so by thy continual help we may bring the same to good affect, through Iesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end, Amen.

For the Epistle. Acts 13. 26.

Men and breethren, children of the flock of Abraham, and whosoever among you feareth God, to you is the Word of this salvation sent. For they that dwelt at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead; and he was seen many dayes of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Iesus again as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David, Wherefore he saith also in another Psalm, thou shalt not suffer thine holy One to see corruption, For David after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption. But he whome God raised again, saw no corruption: Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you which is spoken of in the prophets; Behold ye despisers, and wonder and

The first and second Sunday after Easter.

and perish : for I work a work in your dayes, a work which you shall in no wise believe, though a man declare it unto you.

The Gospel. S. Luke 24. 36.

JESUS himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I my self: handle me, and see; for a spirit hath not flesh and bones as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondred, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an hony-comb. And he took it, and did eat before them. And he said unto them, these are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses & in the prophets, & in the psalms concerning me. Then opened he their understandings, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoveth Christ to suffer, and to rise from the dead the third day; and that repentance & remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

The first Sunday after Easter.

The Collect.

Almighty Father, who hast given thine only Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may always serve thee in pureness of living and truth, through the merits of the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. John 5. 4.

WHATSOEVER is born of God, overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood: And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost:

and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record that God hath given to us eternal life; and this life is in his Son. He that hath the Son, hath life, and he that hath not the Son, hath not life.

The Gospel. S. John 20. 19.

THe same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you: As my Father hath sent me, even send I you. And when he had said this, he breathed on them, and said unto them, Receive the holy Ghost. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

The Second Sunday after Easter.

The Collect.

Almighty God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an example of godly life; Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour our selves to follow the blessed steps of his most holy life, through the same Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. Pet. 2. 19.

THis is thank-worthy, if a man for conscience towards God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? But if when ye do well

Third Sunday after Easter.

and suffer for it, ye take it patiently ; this is acceptable with God. For even when he was reviled, reviled not again ; when he suffered, he threatened not ; but committed himself to him that judgeth righteously : who his own self bare our sins in his own body on the tree, that we being dead in sin, should live unto righteousness, whose stripes ye were healed. For ye were as sheep going astray ; but are now returned unto the shepherd and Bishop of your souls.

The Gospel. S. John 10. 11.

Jesus said, I am the good shepherd ; the good shepherd giveth his life for his sheep. But he that is an hireling and not the shepherd, whose own sheep are not seeth the wolf coming, and leaveth the sheep, and fleeth ; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth because he is an hireling, and careth not for his sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know me the Father ; and I lay down my life for the sheep. And other sheep I have which are not of this fold ; them also must I bring, and they shall hear my voice ; and there shall be one fold ; and one shepherd.

The third Sunday after Easter.

The Collect.

Almighty God, who shewest to them that be in error, the light of truth, to the intent that they may return into the way of righteousness ; Grant unto all them that are

admitted into the fellowship of Christs religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same, through our Lord Jesus Christ, Amen.

The Epistle. 1 S. Pet. 2. 11.

Dearly beloved, I beseech you as strangers and Pilgrims, abstain from filthy lusts, which war against the soul ; having your conversation honest among the Gentiles, that whereas they spake against you as evil-doers, they may by your good works which they shall behold, glorifie God in the day of visitation. Submit your selves to every ordinance of man for the Lords sake, whether it be to the king, as suprem ; or unto governours, as unto them that are sent by him, for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men : as free, and not using your liberty for a cloke of maliciousness ; but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

The Gospel. S. John 16. 16.

Jesus said to his disciples, A little while and ye shall not see me ; and again, a little while and ye shall see me, because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us, a little while, and ye shall not see me ; and again a little while, and ye shall see me ; and, Because I go to the Father ? They said therefore, What is this that he saith A little while ? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them. Do ye inquire among your selves, of that I said, A little while and ye shall not see me ; and again, a little while and ye shall see me ? Verily verily I say unto you, that ye shall weep and lament, but the world shall rejoyce : and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail, hath sorrow because her hour is come : but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow : but I will see you again, and your heart shall rejoyce, and your joy no man taketh from you.

The Fourth and Fifth Sunday after Easter.

The fourth Sunday after Easter.

The Collect.

O Almighty God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise? that so among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found, through Jesus Christ our Lord. *Amen.*

The Epistle. S. James. i. 17.

EVery good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whome is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures. Wherefore my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls.

The Gospel. S. John 16. 5.

Jesus said unto his disciples, Now I go my way to him that sent me, and none of you asketh me, Whether goest thou? But because I have said these things, unto you, sorrow hath filled your heart. Nevertheless, I tell you the truth, it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment;

Of sin; because they believe not on me; Of righteousness; because I go to my Father and ye see me no more. Of judgment; because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak, and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath, are mine; therefore said I, that he shall take of mine, and shall shew it unto you.

The fifth Sunday after Easter.

The Collect.

O Lord, from whom all good things do come; Grant to us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy merciful guiding may perform the same, through our Lord Jesus Christ. *Amen.*

The Epistle. S. James i. 22.

BE ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein; he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and

Ascension-day.

and bridled not his tongue, but delivered his own heart, this mans religion is vain. Pure religion and undefiled before God and the Father, is to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

The Gospel. S. John 16. 23.

Verily, verily I say unto you, Whatsoever ye shall ask the Father in my Name, he will give it you. Hitherto have ye asked nothing in my Name: Ask and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my Name; and I say not unto you that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come unto the world: Again, I have the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: for this we believe that thou camest forth from God. Jesus answered them and ye now believe? Behold the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me. These things I have spoken unto you that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world.

The Ascension day.

The Collect

GRant, we beseech thee, Almighty God, that like as we do believe thy only begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and in mind thither ascend, and with him continually dwell, who liveth and reigneth with thee, and the holy Ghost, one God, world without end. Amen.

The Epistle. Acts 1. 1.

THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day, in which he was taken up, after that he through the holy Ghost had given commandments unto the Apostles whom he had chosen. To whom also he shewed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God; And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water, but ye shall be baptized with the holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and

The First and Second Sunday after Trinity.

not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen, and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe if I tell you heavenly things. And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man, who is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him, should not perish, but have eternal Life.

The first Sunday after Trinity.

The Collect.

O God, the strength of all them that put their trust in thee; Mercifully accept our Prayers: and because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments we may please thee, both in will and deed, thro' Jesus Christ our Lord, Amen.

For the Epistle. 1 S. Iohn 4. 7.

Beloved, let us love one another; for love is of God, & every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. In this was the love of God manifested towards us, because God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the Propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen, and do testify, that the father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love, and he that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment, because as he is, so are we in this world. There is no fear in love, but perfect love casteth out fear; because fear hath torment: he that feareth, is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his

Brother, he is a liar; for he that loveth his Brother whom he hath seen, how can he love God whom he hath not seen? And the commandment have we from him, that he who loveth God, love his brother also.

The Gospel. S. Luke 16. 19.

There was a certain rich man, who was clothed in Purple, and fine Linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, who was laid at his gate full of sores; and desiring to be fed with the crumbs which fell from the rich man's table; moreover, the Dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried. And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his Bosom. And he cried, and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life time receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed; so that they who would pass from hence to you, cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, Father, that thou wouldest send him to my Father's house: for I have five Brethren, that he may testify unto them, lest they also come into this place of Torment. Abraham saith unto him, They have Moses and the Prophets, let them hear them. And he said, Nay, father Abraham, but if one went to them from the dead, they will repent. And he said unto him, If they hear not Moses and the Prophets, neither will they be persuaded, tho' one rose from the dead.

The second Sunday after Trinity.

The Collect.

O Lord, who never failest to help and govern them whom thou dost bring up in thy steadfast fear and love; Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear & love of thy holy Name, through Jesus Christ our Lord Amen.

The

The second Sunday after Trinity.

The Epistle. 1 S. John 3. 13.

Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren: he that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the Brethren. He that hath this worlds good, and seeth his brother have need, & shutteth up his bowels of compassion from him; how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed, and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater then our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence towards God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, that we should believe on the Name of his Son Jesus Christ, and love one another as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in us: and hereby we know that he abideth in us, by the Spirit which he hath given us.

The Gospel. S. Luke 14. 16.

A Certain man made a great supper, and bade many; and sent his servant at supper-time to say to them that were bidden, Come, for these things are now ready. And they all with one consent began to

make excuse: The first said unto him, I have bought a piece of ground and I must needs go and see it; I pray thee have me excused. And another said I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto the servant, Go out into the high-ways, and hedges, and compel them to come in, that my house may be filled. For I say unto you, that none of those men which were bidden, shall taste of my supper.

The third Sunday after Trinity.

The Collect.

O Lord, we beseech thee mercifully to hear us; and grant that we, to whom thou hast given an hearty desire to pray, may by thy mighty aid be defended and comforted in all dangers and adversities, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. Pet. 5. 5.

ALL of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble your selves therefore under the mighty hand of God, that he may exalt you in due time; casting all your care upon him, for he careth for you. Be sober, be vigilant, because, your adversary the devil, as a roaring lion,

Munday & Tuesday in Whitsun-week.

which is the holy Ghost, whom the father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my Peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, go away, and come again unto you. If ye loved me, ye would rejoyce, because I said, I go unto the father, for my father is greater than I. And now, I have told you before it come to pass, that when it is come to pass, ye might believe. Hereafter I will not talk much with you; for the Prince of this world cometh, and hath nothing in me. But that the world may know that I love the father; and as the father gave me commandment, even so I do.

Munday in Whitsun week.

The Collect.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoyce in his holy comfort, through the merits of Christ Jesu our Saviour; who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

For the Epistle. Acts 10. 34.

THEN Peter opened his mouth, and said, Of a truth I perceive, that God is no respecter of Persons, but in every nation he that feareth him, and vorketh righteously, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ (he is lord of all) That word, I say, you know, which was published throughout all Iudea, and began from Galilee, after the Baptism which John preached: How God anointed Jesus of Nazareth with the holy Ghost and with Power, who went about doing good, and healing all that were oppressed of the Devil; for God was with him. And we are Witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: Him God raised up the 3d day, and shewed him openly; not to all the people, but unto witnesses chosen before of God; even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, & to testify

that it is he which was ordained of God to be the Judge of quick and dead. To him give all the Prophets witness, that through his name, whoever believeth in him, shall receive Remission of sins. While Peter yet spake these words the Holy Ghost fell on all them who heard the words. And they of the circumcision, who believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnified God. Then answered Peter, Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

The Gospel. S. John 3. 16.

GOD so loved the world, that he gave his only begotten son, that whosoever believeth in him, should not perish, but have everlasting life. For God sent not his son into the world to condemn the world, but that whosoever believeth in him might be saved. He that believeth on him, is not condemned; but he that believeth not, is condemned already, because he hath not believed in the name of the only begotten son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God.

Tuesday in Whitsun week.

The Collect.

GOD, who as at this time didst teach the hearts of thy faithful People, by the sending to them the light of thy holy spirit; Grant us by the same spirit to have a right judgment in all things, and evermore to rejoyce in his holy comfort, through the merits of Christ Jesu our Saviour, who liveth & reigneth with thee, in the Unity of the same Spirit, one God, world without end. *Amen.*

For the Epistle. Acts 8. 14.

WHEN the Apostles, who were at Jerusalem, heard that Samaria had received the Word of God, they sent unto them Peter and John, who, when they were come down, prayed for them, that they might receive

receiv

Trinity - Sunday.

ceive the holy Ghost. (For as yet he was
 not upon none of them, only they were bap-
 tized in the name of the lord Jesus) Then laid
 they their hands on them, and they received
 the holy Ghost.

The Gospel. S. John 10. 1.

Verily, verily, I say unto you, he that en-
 tereth not by the door into the Sheep-
 pen, but climbeth up some other way, the same
 is a thief and a robber. But he that entereth
 by the door, is the Shepherd of the Sheep.
 So him the Porter openeth; and the Sheep
 hear his voice, and he calleth his own Sheep
 by name, and leadeth them out. And when he
 letteth forth his own Sheep, he goeth before
 them, and the Sheep follow him; for they
 know his voice. And a stranger they will not
 follow, but will flee from him; for they know
 not the voice of strangers. This Parable spake
 Jesus unto them; but they understood not what
 things they were which he spake unto them.
 Then said Jesus unto them again, Verily, ve-
 rily, I say unto you, I am the door of the sheep.
 All that ever came before me are Thieves &
 Robbers; but the Sheep did not hear them.
 I am the Door; by me if any man enter in, he
 shall be saved, and shall go in and out, and
 find pasture. The thief cometh not but for to
 steal, and to kill, and to destroy: I am come
 that they might have life, and that they might
 have it more abundantly.

Trinity Sunday.

The Collect.

Almighty and everlasting God, who hast
 given unto us thy servants grace, by the
 confession of a true faith, to acknowledge the
 glory of the eternal Trinity, & in the power
 of the divine Majesty to worship the Unity;
 We beseech thee that thou wouldst keep us
 steadfast in this faith, and evermore defend us
 from all adversities, who livest and reignest,
 one God, world without end, Amen.

For the Epistle. Rev. 4. 1.

After this I looked, and behold, a door
 was opened in heaven; and the first voice
 which I heard, was, as it were, of a trumpet
 talking with me, which said, Come up hither,
 and I will shew thee things, which must be
 hereafter. And immediately I was in the spi-
 rit; and behold a throne was set in heaven, and
 one sat on the throne, and he that sat, was to
 look upon, like a Jasper, and a Sardine stone;
 and there was a Rain-bow round about the

throne, in sight like unto an Emrauld. And
 round about the throne were 24 seats; and
 upon the seats I saw four and twenty Elders
 sitting, clothed in white raiment; and they had
 on their heads crowns of gold. And out of the
 throne proceeded lightnings, and thunders, and
 voices. And there were 7 seven lamps of
 fire burning before the throne, which are the
 7 Spirits of God. And before the throne there
 was a Sea of glass like unto crystal; and in the
 midst of the throne, & round about the throne
 were 4 Beasts full of eyes before and behind.
 And the first beast was like a lion, and the 2d
 beast like a calf, and the 3d beast had a face as
 a man, & the 4th beast was like a flying eagle.
 And the four Beasts had each of them 6 wings
 about him, and they were full of eyes within,
 and they rest not day and night, saying, Holy,
 holy, holy, Lord God Almighty, who was, and
 is, and is to come. And when these beasts give
 glory, and honour, and thanks to him that sat
 on the throne, who liveth forever and ever,
 the 24 elders fall down before him that sat on
 the throne, and worship him that liveth for-
 ever and ever, and cast their Crowns before
 the throne, saying, Thou art worthy, O Lord,
 to receive glory, and honour, and power; for
 thou hast created all things, and for thy plea-
 sure they are and were created.

The Gospel. S. John 3. 1.

There was a man of the Pharisees, named
 Nicodemus, a Ruler of the Jews. The
 same came to Jesus by night, and said unto
 him, Rabbi, we know that thou art a teacher
 come from God; for no man can do these Mi-
 racles that thou doest except God be with him.
 Jesus answered, and said unto him, Verily,
 verily, I say unto thee, Except a man be
 born again, he cannot see the Kingdom of
 God. Nicodemus saith unto him, How can a
 man be born when he is old? can he enter the
 2d time into his mothers womb, and be born?
 Jesus answered, Verily, verily I say unto thee,
 Except a man be born of Water, and of the
 Spirit, he cannot enter into the Kingdom of
 God. That which is born of the flesh is flesh;
 and that which is born of the Spirit, is Spirit.
 Marvel not that I say unto thee, Ye must be
 born again. The wind bloweth where it list-
 eth, and thou hearest the sound thereof, but
 canst not tell whence it cometh, and whither
 it goeth; so is every one that is born of the
 Spirit. Nicodemus answered, & said unto him,
 How can these things be? Jesus answered and
 said, Art thou a master of Israel, and knowest

Sunday after Ascension-day.

and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked stedfastly towards heaven, as he went up, behold, two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven.

The Gospel. S. Mark 16. 14.

JESUS appeared unto the eleven as they sat at meat, and upbraided them with their unbelief & hardness of heart, because they believed not ~~them~~ which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved, but he that believeth not, shall be damned. And these signs shall follow ~~them~~ that believe; In my name shall they cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God, And they went forth and preached every where, the Lord working with them, and confirming the word with signs following.

*Sunday after Ascension-day
The Collect*

O God the King of glory, who hast exalted thine only Son Jesus

Christ with great triumph unto the Kingdom in heaven; We beseech thee leave us not comfortless; but send us thine holy Ghost to comfort us and exalt us unto the same place whither our Saviour Christ is gone before who liveth and reigneth with thee and the Holy Ghost, one God. world without end. *Amen.*

The Epistle. 1 S. Pet. 4. 7.

THE end of all things is at hand: be ye therefore sober, and watch unto prayer. And above all things have fervent Charity among yourselves; for Charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; If any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. *Amen.*

The Gospel. S. John 15. 26. & part of 16 chap.

WHEN the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you, will think that he doth God service. And these things will they do unto you, because they have not known the Father nor me; but

but these things have I told you, that when the time shall come, ye may remember that I told you of them.

Whitsunday.

The Collect.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgment, in all things, and evermore to enjoyce in his holy comfort, through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. Amen.

For the Epistle. Acts 2. 1.

WHEN the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them: And they were all filled with the holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed, and marvelled, saying one to another, Behold we are not all these which speak, Galileans? And how hear we every man in our own tongue wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Me-

opotamia, & in Judea, and Capadocia, in Pontus and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya, about Cyrene, and strangers of Rome, Jews and Proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

The Gospel. S. John 14. 15.

JESUS said unto his disciples, if ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and you in me, and I in you. He that hath my commandment, and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father, and I will love him, and will manifest my self to him. Judas saith unto him (not Iscariot) Lord, how is it that thou wilt manifest thy self unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings: and the word which you hear, is not mine; but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the comforter which

The fourth Sunday after Trinity.

lion, walketh about, seeking whom he may devour: Whom resist stedfast in the faith, knowing that the same affliction, is accomplished in your brethren that are in the world. But the God of all grace, who hath called us into his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you: To him be glory and dominion for ever and ever. Amen.

The Gospel. S. Luke 15. 1.

THen drew near unto him all the publicans and sinners for to hear him. And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you having an hundred sheep, if he lose one of them, doth not he leave the ninety and nine in the wilderness, and go after that which is lost, until he find it; And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoyce with me for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth more than over ninety and nine just persons which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it; And when she had found it, she calleth her friends and her neighbours, together saying, Rejoyce with me, for I have found the piece which I had lost. Likewise I say unto you, there is joy in the

presence of the angels of God over one sinner that repenteth.

The fourth Sunday after Trinity.

The Collect.

O God, the Protector, of all that trust in thee, without whom nothing is strong, nothing is holy. Increase and multiply upon us thy mercy, that thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal: Grant this, O heavenly Father, for Jesus Christs sake our Lord. Amen.

The Epistle Rom. 8. 18.

I Reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope: Because the creature it self also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but our selves also, which have the first-fruits of the Spirit, even we our selves groane within our selves, waiting for adoption, to wit, the redemption of our body.

The Gospel. S. Luke 6. 36.

BE ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be Judged; condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven; give, and it shall be given unto

The fifth Sunday after Trinity.

to you; good measure, pressed
own, and shaken together, and
winnowing over shall men give into your
bosom. For with the same measure
that ye mete withal, it shall be mea-
sured to you again. And he spake a
parable unto them. Can the blind
lead the blind? shall they not both
fall into the ditch? The disciple is
not above his master; but every one
that is perfect shall be as his master.
And why beholdest thou the mote
that is in thy brothers eye, but per-
ceivest not the beam that is in thine
own eye; Either how canst thou say
unto thy brother, Brother, let me pull
out the mote that is in thine eye,
when thou thy self beholdest not the
beam that is in thine own eye? Thou
hypocrite, cast out first the beam out
of thine own eye, and then shalt
thou clearly to pull out the mote that
is in thy brothers eye.

The fifth Sunday after Trinity.

The Collect.

GRANT, O Lord, we beseech thee,
that the course of this world
may be so peaceably ordered by thy
governance, that thy church may
truly serve thee in all godly quiet-
ness, through Jesus Christ our Lord.
Amen.

The Epistle. 1 S Pet. 3 8.

BE ye all of one mind, having com-
passion one of another, love as
brethren, be pitiful, be courteous;
not rendering evil for evil or rail-
ing for railing; but contrariwise
blessing; knowing that ye are there-
unto called, that ye should inherit a
blessing. For he that will love life,
and see good days let him refrain his
tongue from evil, and his lips that

they speak no guile. Let him eschew
evil, and do good; let him seek peace
and ensue it. For the eyes of the Lord
are over the righteous, and his ears
are open unto their prayers: but the
face of the Lord is against them that
do evil. And who is he that will harm
you, if ye be followers of that which
is good; But, and if ye suffer for
righteousness sake, happy are ye, and
be not afraid of their terror, neither
be troubled; but sanctifie the Lord
God in your hearts.

The Gosp l. S. Luke 5. 1.

IT came to pass, that as the people
pressed upon him to hear the word
of God, he stood by the lake of Gen-
nesareth; and saw two ships standing
by the lake: but the fishermen were
gone out of them, and were washing
their nets. And he entred into one of
the ships, which was Simons, and
prayed him that he would thrust out
a little from the land: and he sat
down & taught the people out of the
ship. Now when he had left speaking
he said unto Simon, Launch out into
the deep, and let down your nets for
a draught. And Simon answering
said unto him, Master, we have toiled
all the night, and have taken nothing,
nevertheless at thy word I will let
down the net. And when they had
this done, they inclosed a great mul-
titude of fishes, and their net brake.
And they beckoned unto their part-
ners which were in the other ship,
that they should come and help them.
And they came and filled both the
ships, so that they began to sink.
When Simon Peter saw it, he fell
down at Jesus knees, saying, Depart
from me, for I am a sinful man, O
Lord. For he was astonished, and all

The sixth and seventh Sunday after Trinity.

that were with him, at the draught of the fishes which they had taken ; And so was also James and John the sons of Zebedee, who were partners with Simon. And Jesus said unto Simon, Fear not, from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him.

The fifth Sunday after Trinity.

The Collect.

O God, who hast prepared for them that love thee, such good things as pass mans understanding ; Pour into our hearts such love toward thee, that we loving thee above all things, may obtain thy promises, which exceeded all that we can desire, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 6. 3.

K Now ye not, that somany of us as were baptized into Jesus Christ, were baptized into his death ; Therefore we are buried with him by baptism into death : that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Knowing this that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him ; knowing that Christ being raised from dead, dieth no more ; death hath no more dominion over him. For in that he died, he died unto sin once ; but

in that he liveth, he liveth unto God. Likewise reckon ye also your selves to be dead indeed unto sin ; but alive unto God through Jesus Christ our Lord.

The Gospel. S. Matt. 5. 20.

Jesus said unto his disciples, Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Ye have heard that it was said by them of old time, Thou shalt not kill : and whosoever shall kill, shall be in danger of the judgment. But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment ; and whosoever shall say to his brother, Racha, shall be in danger of the council ; but whosoever shall say, Thou fool, shall be in danger of hell-fire. Therefore, thou bring thy gift to the altar, and there remembreth that thy brother hath ought against thee ; leave thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him, lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into Prison. Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

The seventh Sunday after Trinity.

The Collect.

Lord of all power and might, who art the author and giver of all good things ; graft in our hearts the love of thy Name, increase in us true religion, nourish us with all goodness, and

The eight Sunday after Trinity.

God of thy great mercy keep us in the same, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 6. 19.

Speak after the maner of men, because of the *infirmity* of your flesh; for as ye have yeilded your members servants to uncleanness, and to iniquity, unto iniquity; even so now build your members servants to righteousness, unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord.

The Gospel. St. Mark 8. 1.

On those dayes the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: and if I send them away fasting to their own houses, they will faint by the way; for divers of them came from far. And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? And he asked them, how many loaves have ye? And they said, Seven. And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before the men, and they did them before the people. And they had a few small

fishes; and he blessed and commanded to set them also before them. So they did eat, and were filled; and they took up of the broken meat that was left, seven baskets. And they that had eaten were about four thousand; and he sent them away.

The eight Sunday after Trinity.

The Collect.

O God, whose neverfailing providence ordereth all things both in heaven and earth; We humbly beseech thee to put away from us all hurtful things, and to give us those things which be profitable for us, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 1. 12.

Brethren, we are debtors, not to the flesh, to live after the flesh; for if ye live after the flesh, ye shall die; but if ye through the Spirit do mortifie the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit it self beareth witness with our spirit, that we are the children of God. And if children then heirs: heirs of God, and joynt heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

The Gospel. S. Matth. 7. 15.

Beware of false prophets, which come to you in sheeps clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits; Do men gather grapes of thorns, or figs of thistles? Even so

The Ninth and Tenth Sunday after Trinity.

every good tree bringeth forth good Fruit; but a corrupt Tree bringeth forth evil fruit. A good Tree cannot bring forth evil fruit; neither can a corrupt Tree, good fruit. Every Tree that bringeth not forth good fruit, is hewn down, and cast into the fire, Wherefore by their Fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doth the Will of my Father who is in Heaven.

The ninth Sunday after Trinity.

The Collect.

GRANT to us, Lord, we beseech thee, the Spirit to think & do always such things as be rightful; that we who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will, thro' Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. 10. 1.

BRETHREN, I would not that ye should be ignorant, how that all our Fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat, and did all drink the same spiritual drink; (for they drank of that spiritual Rock that followed them, and that rock was Christ.) But with many of them God was not well pleased; for they were overthrown in the wilderness. Now these things were our Examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; 'as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit Fornication, as some of them committed, and fell in one day 23 thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of Serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for examples; and they are written for our admonition, upon whom the ends of the world are come. Wherefore, let him that thinketh he standeth, take heed lest he fall. There hath no temptation taken you, but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

The Gospel. S. Luke 16. 1.

JESUS said unto his disciples, There was a certain rich man who had a steward, and the same was accused unto him, that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship. I cannot dig, to beg I am ashamed. I am resolved what to do, that when I am put out of the stewardship, they may receive me in their houses. So he called every one of his lords debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, an hundred measures of oyl. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, How much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the Lord commended the unjust steward, because he had done wisely; for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to your selves friends of the Mammon of Unrighteousness, that when ye fail, they may receive you into everlasting habitation.

The tenth Sunday after Trinity.

The Collect.

LET thy merciful ears, O Lord, be open to the prayers of thy humble Servants; that they may obtain their Petitions, making them to ask such things as shall please thee through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. 12. 1.

CONCERNING Spiritual Gifts, Brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God, calleth Jesus accursed; and that no man can say, that Jesus is the Lord, but by the holy Ghost. Now there are diversities of Gifts, but the same Spirit; and there are differences of Administration, but the same Lord. And there are diversities of Operations, but it is the same God who worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For as one is given by the Spirit, the Word of Wisdom; to another the Word of Knowledge;

Knowledge.

The Eleventh & Twelfth Sunday after Trinity.

Knowledge by the same Spirit; to another Faith by the same Spirit; to another the Gifts of Healing by the same Spirit; to another the working of Miracles; to another Prophecy; to another discerning of Spirits; to another divers kinds of Tongues; to another the interpretation of Tongues. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

The Gospel. S. Luke 19. 41.

AND when he was come near, he beheld the City, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation. And he went into the temple, and began to cast out them that sold therein, and them that bought, saying unto them, It is written, My house is the house of Prayer, but ye have made it a den of thieves. And he taught daily in the temple,

The eleventh Sunday after Trinity.

The Collect.

O God, who declarest thy almighty Power most chiefly in shewing mercy & pity; mercifully grant unto us such a measure of thy Grace, that we running the way of thy Commandments, may obtain thy gracious Promises, and be made partakers of thy heavenly Treasures, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. 15. 1.

BRETHREN, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand. By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all, that which I also received, how that Christ dyed for our sins, according to the scriptures; and that he was buried; and that he rose again the third day, according to the scriptures; and that he was seen of Cephas, then of the twelve. After that he was seen of above 5 hundred Brethren at once, of whom the greater part remain unto this present, but

some are fallen asleep. After that he was seen of James, then of all the apostles; and last of all he was seen of me also, as of one born out of due time; for I am the least of the apostles, that am not meet to be called an Apostle, because I persecuted the church of God. But by the grace of God I am what I am; and his grace which was bestowed upon me, was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me; Therefore whether it were I or they, to we preach, and so ye believed.

The Gospel. S. Luke 18. 9.

JESUS spake this Parable unto certain which trusted in themselves, that they were righteous, and despised others; Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, Extortioners, Unjust, Adulterers, or even as this Publican: I fast twice in the week, I give tithes of all that I possess. And the Publican standing afar off, would not lift up so much as his eyes to heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified, rather than the other; for every one that exalteth himself, shall be abased; and he that humbleth himself, shall be exalted.

The twelfth Sunday after Trinity.

The Collect.

ALMIGHTY and everlasting God, who art always more ready to hear, than we to pray, and art wont to give more than either we desire or deserve; Pour down upon us the abundance of thy mercy, forgiving us those things whereof our Conscience is afraid, and giving us those good things which we are not worthy to ask, but through the Merits and Mediation of Jesus Christ, thy only Son, our Lord, *Amen.*

The Epistle. 2 Cor. 3. 4.

SUCH trust have we, through Christ to Godward. Not that we are sufficient of our lives; but our sufficiency is of God; who also hath made usable Ministers of the new testament, nor of the letter, but of the spirit; for the Letter killeth, but the Spirit giveth life. But if the Ministration of Death, written and engraven on stones, was glorious, so that the Children of Israel could not stedfastly behold the face of Moses, for the glory of his countenance.

The 13th and 14th Sunday after Trinity.

nance, which glory was to be done away; how shall not the Ministration of the Spirit be rather glorious? for if the ministration of Condemnation be glory, much more doth the Ministration of Righteousness exceed in glory.

The Gospel. S. Mark 7. 31.

JESUS departing from the coasts of Tyre and Sidon, came unto the Sea of Galilee, thro' the midst of the coasts of Decapolis: And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him: And he took him aside from the multitude, and put his fingers into his ears, and he spit and touched his tongue; and looking up to heaven, he sighed, and saith unto him, *Ephphatha*, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man; but the more he charged them, so much the more a great deal they published it, and were beyond measure astonished, saying, He hath done all things well; he maketh both the Deaf to hear, and the Dumb to speak.

The thirteenth Sunday after Trinity.

The Collect.

ALMIGHTY and merciful God, of whose only gift it cometh, that thy faithful People do unto thee true and laudable service; Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly Promises thro' the merits of Jesus Christ our Lord, *Amen.*

For the Epistle. Gal. 3. 16.

TO Abraham and his seed were the Promises made. He saith not, And to seeds, as of many; but as of one; And to thy seed, which is Christ. And this I say, that the Covenant that was confirmed before of God in Christ, the Law which was 430 years after, cannot disannul, that it should make the Promise of none effect. For if the Inheritance be of the Law, it is no more of Promise; but God gave it to Abraham by Promise. Wherefore then serveth the Law? it was added because of transgressions, till the Seed should come, to whom the Promise was made; and it was ordained by Angels in the hand of a Mediator. Now a mediator is not a Mediator of one, but God is one. Seest thou Law then against the Promises of God? God forbid; for if there had been a law given, which could have given life,

verily Righteousness should have been by the Law. But the Scripture hath concluded all under sin, that the Promise by Faith of Jesus Christ, might be given to them that believe.

The Gospel. S. Luke 10. 23.

BLESSED are the eyes which see the things that ye see. For I tell you, that many Prophets and Kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. And behold, a certain Lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readeest thou? And he answering, said, Thou shalt love the lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thy self. And he said unto him, Thou hast answered right; this do, and thou shalt live. But he willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering, said, A certain man went down from Jerusalem to Jerico, and fell among thieves, which stripped him of his rayment, and wounded him, and departed, leaving him half dead. And by chance there came by a certain Priest that way, and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, & bound up his bounds, pouring in oyl and wine, and set him on his own Beast, and brought him to an Inn, and took care of him. And on the morrow, when he departed, he took out two Pence, and gave them to the Host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come again; I will repay thee. Which now of these three, thinkest thou, was Neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

The fourteenth Sunday after Trinity.

The Collect.

ALMIGHTY and everliving God, give unto us the increase of Faith, Hope and Charity; and that we may obtain that which thou dost command, through Jesus Christ our Lord, *Amen.*

The Fifteenth Sunday after Trinity.

For the Epistle. Gal. 5. 16.

Say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the Law. Now the works of the flesh are manifest, which are these, Adultery, Fornication, Uncleanness, Lasciviousness, Idolatry, Witch-craft, Hatred, Variance, Emulation, Wrath, Strife, Seditions, Heresies, Envyings, Murders, Drunkenness, Revellings, and such like; of which I tell you before, as I have also told you in time past, that they who do such things, shall not inherit the Kingdom of God. But the fruit of the Spirit is Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance; against such there is no law. And they that are Christs have crucified the flesh, with the affections and lusts.

The Gospel. S. Luke 17. 11.

AND it came to pass, as Jesus went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain Village, there met him ten men that were Lepers, who stood afar off. And they lifted up their voices, and said, *Jesus, Master, have mercy upon us.* And when he saw them, he said unto them, Go shew your selves unto the Priests. And it came to pass, that as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks; & he was a Samaritan. And Jesus answering, said, Were there not ten cleansed? but where are the nine? There are not found, that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way, thy faith hath made thee whole.

The fifteenth Sunday after Trinity.

The Collect.

KEEP, we beseech thee, O Lord, thy church with thy perpetual mercy. And because our frailty of man, without thee, cannot but fall, keep us ever by thy help from all things hurtful, & lead us to all things profitable to our salvation, thro' Jesus Christ our Lord, Amen.

For the Epistle. Gal. 6. 11.

YE see how large a Letter I have written unto you with mine own hand. As many

as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer Persecution for the Cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither Circumcision availeth any thing, nor Uncircumcision, but a new Creature. And as many as walk according to this Rule, peace be on them, and mercy, and upon the Israel of God. From hence-forth let no man trouble me, for I bear in my body the Marks of the Lord Jesus. Brethren, the Grace of our Lord Jesus Christ be with your Spirit. Amen.

The Gospel. S. Mat. 6. 24.

NO man can serve two Masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon; therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for the body, what ye shall put on: Is not the Life more than Meat, and the Body than Rayment? Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them: Are ye not much better than they? Which of you by taking thought can add one cubit to his stature: And why take ye thought for Rayment? Consider the Lilies of the field; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore if God so clothe the grass of the field, which to day is, and to morrow is cast into the Oven; shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed? (for after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the Kingdom of God, and his Righteousness, and all these things shall be added unto you: Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself: Sufficient unto the day is the evil thereof,

The sixteenth and 17th Sunday after Trinity.

The sixteenth Sunday after Trinity.

The Collect.

O Lord, we beseech thee, let thy continual pity cleanse and defend thy church; and because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 3. 13.

I Desire that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven & earth is named, that he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus, throughout all ages, world without end. *Amen.*

The Gospel. S. Luke 7. 11.

AND it came to pass the day after, that Jesus went into a city called Nain, and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her.

And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier, (and they that bare him stood still) and he said, Young man, I say unto thee, Arise. And he that was dead, sat up, and began to speak, and he delivered him to his mother. And there came a fear on all, and they glorified God, saying, that a great Prophet is risen up among us, and that God hath visited his people. And this rumor of him went forth throughout all Judea, and throughout all the region round about.

The seventeenth Sunday after Trinity.

The Collect.

Lord, we pray thee, that thy grace may always prevent and follow us; and make us continually to be given to all good works, through Jesus Christ our Lord. *Amen.*

The Epistle. Eph. 4. 1.

I Therefore the prisoner of the Lord beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness, and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the spirit in the bond of peace. There is one body, and one Spirit, even as we are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.

The Gospel. S. Luke 14. 1.

IT came to pass, as Jesus went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him. And behold, there was a certain man before him, who had the dropic. And Jesus an-

swering

The 18th and 19th Sunday after Trinity.

ering spake unto the lawyers and
arise, saying, Is it lawful to heal
the sabbath-day? And they held
their peace. And he took him, and
healed him, and let him go; and
answered them, saying, Which of
you shall have an ass or an ox fallen
into a pit, and will not straightway
pull him out on the sabbath-day?
And they could not answer him again
these things. And he put forth a
parable to those who were bidden,
when he marked how they chose out
the chief rooms, saying unto them,
When thou art bidden of any man to
wedding, sit not down in the highest
room, lest a more honourable man
than thou be bidden of him: And
that bade thee and him, come and
speak to thee, Give this man place;
and thou begin with shame to take
the lowest room. But when thou art
bidden, go and sit down in the lowest
room, that when he that bade thee,
saith, he may say unto thee, Friend,
come up higher: then shalt thou have
honour in the presence of them that
eat meat with thee. For whosoever
exalteth himself, shall be abased;
and he that humbleth himself shall
be exalted.

The eighteenth Sunday after Trinity.

The Collect

Ord, we beseech thee, grant thy
people grace to withstand the
temptations of the world, the flesh,
and the devil, and with pure hearts
and minds we to follow thee the
only God, through Jesus Christ our
Lord. Amen.

The Epistle. 1 Cor. 1. 4.

Thank my God always on your be-
half, for the grace of God which

is given you by Jesus Christ? that in
every thing ye are enriched by him,
in all utterance, and in all knowledge,
even as the testimony of Christ was
confirmed in you; so that ye come
behind in no gift; waiting for the
coming of our Lord Jesus Christ, who
shall also confirm you unto the end,
that ye may be blameless in the day
of our Lord Jesus Christ.

The Gospel. S. Mat. 22. 34.

When the Pharisees had heard that
Jesus had put the Sadduces to
silence, they were gathered together.
Then one of them, who was a lawyer,
asked him a question, tempting him,
and saying, Master, which is the
great commandment in the law? Jesus
said unto him, Thou shalt love the
Lord thy God with all thy heart, and
with all thy soul, and with all thy
mind. This is the first and great com-
mandment. And the second is like
unto it, Thou shalt love thy neighbour
as thy self. On these two command-
ments hang all the law and the pro-
phets. While the pharisees were ga-
thered together, Jesus asked them,
saying, What think ye of Christ?
whose son is he? They say unto him,
The son of David. He saith unto
them, How then doth David in Spirit
call him Lord, saying, The Lord said
unto my Lord, Sit thou on my right
hand, till I make thine enemies thy
footstool? If David then call him
Lord, how is he his son? And no
man was able to answer him a word,
neither durst any man (from that day
forth) ask him any more questions.

The nineteenth Sunday after Trinity.

The Collect.

O God forasmuch as without thee
we are not able to please thee?

Mercifully

The twentieth Sunday after Trinity.

Mercifully grant that thy holy Spirit may in all things direct and rule our hearts, through Jesus Christ our Lord. *Amen.*

The Epistle. Eph. 4. 17.

THis I say therefore, and testifie in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind; having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart: who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ; If so be that ye have heard him, and have been taught by him, as the truth is in Jesus; That ye put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the Spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holyness. Wherefore putting away lying, speak every man truth with his neighbour; for we are members one of another. Be ye angry and sin not. Let not the sun go down upon your wrath: Neither give place to the devil. Let him that stole, steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness,

and wrath, and anger, and clamour, and evil-speaking be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

The Gospel. S. Matt. 9. 1.

Jesus entred into a ship, and passed over, and came into his own city. And behold, they brought to him a man sick of the palsy, lying on a bed. And Jesus seeing their faith, said unto the sick of the palsy, Son, be of good cheer, thy sins be forgiven thee. And behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts, said, wherefore think ye evil in your hearts? For whether is easier to say, Thy sins be forgiven thee? or to say, Arise and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitude saw it, they marvelled, and glorified God, who had given such power unto men.

The twentieth Sunday after Trinity.

The Collect

O Almighty and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us, that we being ready both in body & soul, may cheerfully accomplish those things that thou wouldest have done, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 5. 15.

See then that ye walk circumspectly, not as fools, but as wise, redeeming

the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is, and be not drunk with wine wherein is excess; but be filled with the Spirit, speaking to your selves in psalms, and hymns, and spiritual songs; singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father, in the Name of our Lord Jesus Christ; submitting your selves one to another in the fear of God.

The Gospel. S. Matt. 22. 1.

Jesus said, The Kingdom of heaven is like unto a certain king who made a marriage for his son; And sent forth his servants to call them that were bidden to the wedding; and they would not come. Again he sent forth his servants, saying, Tell them who are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandize: And the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth; and he sent forth his armies, and destroyed those murderers, and burnt up their city. Then saith he to his servants, The wedding is ready, but they who were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways and gathered together all as many as they found, both bad and good; and the wedding was furnished with guests. And when the king came to see the

guests, he saw there a man who had not a wedding-garment. And he saith unto him, Friend, how camest thou in hither, not having a wedding-garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: There shall be weeping and gnashing of teeth. For many are called, but few are chosen.

The one and twentieth Sunday after Trinity.

The Collect.

GRANT we beseech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet mind, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 6. 10.

MY brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loyns girt about with truth, and having on the breast-plate of righteousness; and your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which

which is the Word of God; praying always with all Prayer and Supplication in the Spirit, and watching thereunto with all perseverance & supplication for all Saints; and for me, that utterance may be given unto me, that I may open my mouth *boldly*, to make known the mystery of the gospel; for which I am an Ambassador in bonds; that therein I may speak boldly, as I ought to speak.

The Gospel. S. John 4. 46.

THERE was a certain Noble man, whose Son was sick at *Capernaum*. When he heard that Jesus was come out of *Judea* into *Galilee*, he went unto him, and besought him that he would come down and heal his Son; for he was at the point of death. Then said Jesus unto him, Except ye see signs & wonders ye will not believe. The noble man saith unto him, Sir, come down e'er my child dye. Jesus saith unto him, Go thy way, thy Son liveth. And the man believed the Word that Jesus had spoken unto him, and he went his way. And as he was now going down, his Servants met him, and told him, saying, thy Son liveth. Then enquired he of them the hour when he began to amend; & they said unto him, Yesterday at the 7th hour the Feaver left him. So the Father knew that it was the *same hour* in the which Jesus said unto him, *Thy son liveth*; and himself believed, and his whole house. This is again the second Miracle that Jesus did when he was come out of *Judea* into *Galilee*.

The 22th Sunday after Trinity.

The Collect.

LORD, we beseech thee to keep thy Household, the Church, in continual godliness, that through thy Protection it may be free

from all adversities, and devoutly given to serve thee in good works, to the glory of thy name, through Jesus Christ our Lord, Amen.

For the Epistle. Phil. 1. 3.

I Thank my God upon every remembrance of you (always in every prayer of mine for you all, making request with joy) for your fellowship in the gospel, from the first day until now; being confident of this very thing, that he who hath begun a good work in you, will perform it until the day of Jesus Christ; even as it is meet for me to think this of you all, because I have you in my heart, inasmuch as both in my bonds, and in the defence and confirmation of the Gospel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound more and more in knowledge, and in all judgment; That ye may approve things that are excellent, that ye may be sincere, and without offence till the day of Christ; being filled with the fruits of Righteousness, which are by Jesus Christ, unto the glory and praise of God.

The Gospel. S. Mat. 18. 21.

PETER said unto Jesus, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until 7 times, but until 70 times seven. Therefore is the kingdom of heaven likened unto a certain King, who would take account of his servants. And when he had begun to reckon, one was brought unto him, who ought him ten thousand Talents. But for as much as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, *Lord, have patience with me, and I will pay thee all.* Then the Lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, who ought him an hundred Pence; and he laid hands on him, and took him by the throat, saying, *Pay me that thou owest.* And his fellow-servant fell down at his feet, and besought him, saying, *Have patience with me, and I will pay thee all.* And he would not; but went and cast him into Prison till he should pay the debt. So when his fellow servants saw what was done, they were sorry, and came and told unto their Lord all that

The 23th and 24th Sunday after Trinity.

it was done. Then his Lord, after that he called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me; shouldst not thou also have had compassion on thy fellow-servant, in as I had pity on thee? And his Lord was both, and delivered him to the Tormentors, he should pay all that was due unto him, likewise shall my heavenly Father do also to you, if ye from your hearts forgive not every one his brother their Trespases.

The 23th Sunday after Trinity.

The Collect.

O God, our Refuge and Strength, who art the author of all Godliness; Be ready, beseech thee, to hear the devout Prayers of thy Church; and grant that those things which we ask faithfully, we may obtain effectually, thro' Iesus Christ our Lord, *Amen.*

The Epistle. Phil. 3. 17.

Brethren, be followers together of me, and mark them who walk so, as ye have us for an example. (For many walk, of whom I have told you often, and now tell you eveneping, that they are the enemies of the cross of Christ; whose end is Destruction, whose God is their Belly, and whose glory is in their shame, who mind earthly things.) For our conversation is in heaven, from whence also we look for the Saviour, the Lord Iesus Christ; who shall change our vile Body, that it may be fashioned like unto his glorious Body, according to the working whereby he is able to subdue all things unto himself.

The Gospel. S. Mat. 22. 15.

When went the Pharisees and took counsel how they might entangle him in his And they sent out unto him their Disciples, with the Herodians, saying, Master, we say that thou art true, and teachest the way of God in truth, neither carest thou for any man; for thou regardest not the Person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cesar, or not? Iesus perceived their wickedness, and said, tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a penny. And he saith unto them, Whose image and superscription? They say unto him, Cessars. Then saith he unto them, Render therefore unto Cesar, the things which are Cessars; and unto God, the things that are Gods. When they had heard these words, they marvelled, and left him, and went their way.

The 24th Sunday after Trinity.

The Collect.

O Lord, we beseech thee, absolve thy people from their offences; that thro' thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed. Grant this, O heavenly father, for Iesus Christ sake, our blessed Lord and Saviour, *Amen.*

The Epistle. Col. 1. 3.

We give thanks to God, and the Father of our lord Iesus Christ, praying always for you, since we heard of your faith in Christ Iesus, and of the love which ye have to all the saints; for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth. As ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ; who also declared unto us your love in the Spirit. For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding. That ye might walk worthy of the lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of god; strengthened with all might, according to his glorious power, unto all patience and long-suffering, with joyfulness; giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light.

The Gospel. S. Mat. 9. 18.

While Iesus spake these things unto Johns disciples, behold, there came a certain Ruler and worshipped him, saying, My daughter is even now dead; but come & lay thy hands upon her, and she shall live. And Iesus arose and followed him, and so did his disciples. (And behold, a woman which was diseased with an issue of blood 12 years, came behind him, and touched the hem of his garment; for she said within her self, If I may but touch his garment, I shall be whole. But Iesus turned him about, and when he saw her, he said, Daughter, Be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour) And when Iesus came into the Rulers house, and

The 25th Sunday after Trinity, and St. Andrews day.

saw the Minstrels, and the People making a noise, he said, Give place; for the Maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the Maid arose. And the same hereof went abroad into all that land.

The 25th Sunday after Trinity.

The Collect.

Stir up, we beseech thee, O Lord, the wills of thy faithful People, that they plentifully bringing forth the fruit of good works, may of thee be plentifully rewarded, thro' Jesus Christ our Lord, Amen.

The Epistle. Jer. 23. 5.

Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign, and prosper, and shall execute judgment and justice in the earth. In those days Judah shall be saved, and Israel shall dwell safely; and this is his Name whereby he shall be called, *The Lord our Righteousness*. Therefore, behold, the days come, saith the Lord, that they shall no more say, The lord liveth, who brought up the children of Israel out of the land of Egypt; but the lord liveth, who brought up, and who led the Seed of the house of Israel out of the North Country, and from all Countries whither I had driven them, and they shall dwell in their own Land.

The Gospel. S. Iohn 6. 5.

Vhen Iesus then lift up his eyes, and saw a great company come unto him, he saith unto Phillip, Whence shall we buy bread that these may eat? (And this he said to prove him; for he himself knew what he would do) Phillip answered him, Two hundred penny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peters brother, saith unto him, There is a lad here who hath five Barley Loaves, and two small Fishes; but what are they among so many? And Iesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about 5 thousand. And Iesus took the Loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, & likewise of the fishes as much as they would. When they were filled, he said unto his Disciples, Gather up the fragments that remain,

that nothing be lost. Therefore they gathered them together, and filled 12 baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the Miracle that Iesus did, said, This is of a truth that Prophet that should come into this world.

If there be any more Sundays before Advent-Sunday, the service of some of those Sundays that were omitted after the Epiphany, shall be taken in to supply so many as are there wanting. And if there be fewer, the over-plus may be omitted, provided, that this last Collect, Epistle and Gospel shall be always used upon the Sunday next before Advent.

Saint Andrews Day.

The Collect.

Almighty God, who didst give such grace unto thy holy Apostle St. Andrew, that he readily obeyed the calling of thy Son Iesus Christ, and followed him without delay; Grant unto us all, that we being called by thy holy word, may forth-with give up our selves obediently to fulfil thy holy commandments, thro' the same Iesus Christ our Lord, Amen.

The Epistle. Rom. 10. 9.

If thou shalt confess with thy mouth the Lord Iesus, and shalt believe in thy heart, that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto Salvation. For the Scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the Name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a Preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that bring Tidings of good things! But they have all obeyed the gospel. For Esaias saith, Who hath believed our report? So then shall cometh by hearing, and hearing by the word of God. But I say, Have they not heard? Verily, their sound went into all the earth,

Saint Thomas the Apostles day.

their words unto the ends of the world But I say, Did not Israel know; first, Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hands unto disobedient and gainsaying people.

The Gospel. S. Matth. 4. 18.

Jesus walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: (for they were fishers) And he said unto them, Follow me, & I will make you fishers of men. And they straightway left their nets, and followed him. And being on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him.

Saint Thomas the Apostle.

The Collect.

Almighty and everlasting God, who for the more confirmation of the faith didst suffer thy holy Apostle Thomas to be doubtful in thy sons resurrection; Grant us so perfectly, and without all doubt to believe in thy Son Jesus Christ, that our faith in thy sight may never be removed. Hear us, O Lord, through the same Jesus Christ, to whom with thee and the Holy Ghost, be all honour and glory, now and for evermore. *Amen.*

The Epistle. Ephes. 2. 19.

Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit.

The Gospel. S. John 20. 24.

Thomas one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and Reach hither thy hand, and thrust it into my side, and be not faithless, but believing. And Thomas answered and said unto him, My Lord, and my God. Jesus saith unto him, Thomas because thou hast seen me, thou hast believed, blessed are they that have not seen, and yet have believed. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his Name.

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The Conversion of Saint Paul.

The Conversion of Saint Paul.

The Collect.

O God, who through the preaching of the blessed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world; Grant, we beseech thee, that we having his wonderful Conversion in remembrance, may shew forth our thankfulness unto thee for the same, by following the holy doctrine which he taught, through Jesus Christ our Lord. *Amen*

The Epistle. Acts 9. 1.

AND Saul yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priests, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus, and suddenly there shined round about him a light from heaven. And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou Lord? And the Lord said, I am Jesus whom thou persecutest; it is heard for thee to kick against the pricks. And he trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth, and when his eyes were opened he saw no man; but they led him by the hand, and brought him into Damascus. And he was three days with-

out sight, & neither did eat nor drink. And there was a certain disciple at Damascus named Ananias, and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul of Tarsus: for behold he prayeth, and hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem; and here he hath authority from the chief priests to bind all that call on thy Name. But the Lord said unto him, Go thy way; for he is a chosen vessel unto me, to bear my Name before the Gentiles, and Kings, and the Children of Israel. For I will shew him how great things he must suffer for my Names sake. And Ananias went his way, and entered into the house; and putting his hand on him, said, Brother Saul, the Lord (even Jesus that appeared unto thee in the way as thou camest) hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales: and he received his sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened. Then was Saul certain dayes with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said, Is not this he that destroyed them which

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The Purification of the Virgin Mary.

which called on this Name in Jerusa-
m, and came hither for that intent,
that he might bring them bound unto
the chief priests? But Saul increased
the more in strength, and con-
quered the Jews which dwelt at
Damascus, proving that this is the
very Christ

The Gospel, S. Matt. 19. 27

Peter answered and said unto Jesus,
 Behold, we have forsaken all and
 followed thee, what shall we have
 herefore? And Jesus said unto them,
 verily I say unto you, that ye which
 have followed me in the regeneration,
 when the Son of man shall sit in the
 throne of his glory, ye also shall sit
 upon twelve thrones, judging the 12
 tribes of Israel. And every one that
 hath forsaken houses, or brethren, or
 sisters, or father, or mother, or wife,
 or children, or lands for my Names
 sake, shall receive an hundredfold,
 and shall inherit everlasting life. But
 many that are first shall be last, and
 the last shall be first.

the presentation of Christ in the temple,
commonly called, The purification of
St. Mary the Virgin.

The Collect.

A Almighty and everliving God, we humbly beseech thy Majesty, that as thy only begotten Son was this day presented in the temple in substance of our flesh? so we may be presented unto thee with pure and clean heart, by the same thy Son Jesus Christ our Lord. Amen.

For the Epistle. Mal. 3. 1.

BEhold, I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek, shall suddenly come to his temple;

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even the messenger of the covenant whom ye delight in; behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming, and who shall stand when he appeareth? for he is like a refiners fire, and like fullers soap. And he shall sit as a refiner, and purifier of silver; and he shall purifie the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offerings of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in the former years. And I will come near to you to judgment, and I will be a swift witness against the forcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.

The Gospel. S. Luke 2. 22.

ANd when the days of her purification according to the law of Moses, were accomplished, they brought him to Jerusalem to present him to the Lord, (as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord) and, to offer a sacrifice according to that which is said in the law of the Lord, A pair of Turtle-doves, or two young pigeons. And behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death before

Saint Matthias Day.

before he had seen the Lords Christ. And he came by the Spirit into the temple; & when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word. For mine eyes have seen thy salvation; which thou hast prepared before the face of all people, a light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against, (Yea, a sword shall pierce through thy own soul also) that the thoughts of many hearts may be revealed. And there was one Anna a prophetess, the daughter of Phanuel, of the tribe of Aser; she was of a great age, and had lived with an husband seven years from her virginity. And she was a widow of about four score and four years; which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the law of the Lord, they returned into Galilee to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

Saint Matthias Day.

The Collect.

O Almighty God, who into the place of the Traitor Judas didst choose thy faithful servant Matthias to be of the number of the twelve Apostles; Grant that thy Church being alway preserv'd from false Apostles, may be ordered and guided by faithful and true Pastours, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts 1. 15.

IN those days Peter stood up in the midst of the disciples, and said (the number of the names together were about an hundred and twenty) Men and brethren, this Scripture must needs have been fulfilled which the Holy Ghost by the mouth of David spake before concerning Judas, who was guide to them that took Jesus; for he was numbred with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity, and falling headlong he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem, insomuch as that field is called in their proper tongue, Acladama, that is to say, the field of Blood. For it is written in the book of Psalms Let his habitation be desolate, and let no man dwell therein; and his bishoprick let another take. Wherefore of these men which have companied with us, all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto the same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus,

and

The Annunciation of the blessed Virgin Mary.

and Matthias. And they prayed, and said, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen; that he may take part of this ministry and Apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias, and he was numbred with the eleven Apostles.

The Gospel. S Matt 11. 25.

AT that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto the babes. Even so Father, for so it seemed good in thy sight. All things are delivered unto me of my Father. And no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easie and my burden is light.

The Annunciation of the blessed Virgin Mary.

The Collect.

WE beseech thee, O Lord, pour thy grace into our hearts, that as we have known the incarnation of thy Son Jesus Christ by the message of an angel; so by his cross and passion, we may be brought unto the glory of his resurrection, through the same Jesus Christ our Lord.

Amen.

For the Epistle. Isai. 7. 10.

Moreover, the Lord spake again unto Ahaz, saying, Ask thee a sign of the Lord thy God; Ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the Lord. And he said, Hear ye now, O house of David, Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign, Behold, a virgin shall conceive and bare a Son, and shall call his name Immanuel. Butter and hony shall he eat, that he may know to refuse the evil, and choose the good.

The Gospel. S Luke 1. 26.

And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man, whose name was Joseph, of the house of David; and the virgins name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee; blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary; for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob forever, and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this

Saint Mark's Day.

this be, seeing I know not a man? And the angel answered, and said unto her, The holy Ghost shall come upon thee, and the power of the highest shall overshadow thee; therefore also that holy thing which shall be born of thee, shall be called the Son of God. And behold, thy cousin *Elizabeth*, she hath also conceived a Son in her old age; and this is the sixth month with her, who was called barren. For with God nothing shall be impossible. And *Mary* said, Behold the hand-maid of the lord; be it unto me according to thy word. And the Angel departed from her.

Saint Marks Day.

The Collect.

O Almighty God, who hast instructed thy holy Church with the heavenly doctrine of thy Evangelist *St. Mark*; Give us grace, that being not like children carried away with every blast of vain doctrine, we may be established in the truth of thy holy Gospel, through Jesus Christ our Lord, *Amen*.

The Epistle. Ephes. 4. 7.

UNTO every one of us is given grace, according to the measure of the gift of Christ. Wherefore he saith, when he ascended up on high, he led Captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens that he might fill all things.) And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers; for the perfecting of the Saints, for the work of the Ministry, for the edifying of the Body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ; that we henceforth be no more Children tossed to and fro, and carried about with every wind of Doctrine by the weight of men, and cunning craftiness whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ. From whom the whole body fitly joyned together and compacted by that which every joynt supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of it self in love.

St. Phillip & St. James's Day.

The Gospel. S. John 15. 1.

I Am the vine, and my father is the husbandman; Every branch in me that beareth no fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of it self, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me; & my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the father hath loved me, so have I loved you; continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my fathers commandments, and abide in his love. The things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

Saint Phillip and St. James's Day.

The Collect.

O Almighty God, whom truly to know is everlasting life; Grant us perfectly to know thy Son Jesus Christ to be the Way, the Truth and the Life, that following the footsteps of thy holy Apostles, *St. Phillip* and *St. James*, we may steadfastly walk in the way that leadeth to eternal life, through the same, thy Jesus Christ our Lord, *Amen*.

The Epistle. S. James 1. 1.

JAMES a Servant of God, and of the Lord Jesus Christ, to the 12 Tribes which are scattered abroad, greeting. My Brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, thing wavering; for he that wavereth is like a wave of the Sea, driven with the wind, and tossed. For let not that man think that he

ceive any thing of the lord, A double mind
man is, unstable in all his ways. Let the
other of low degree rejoyce in that he is ex-
alted; but the rich in that he is made low, be-
cause as the Power of the grasse he shall pass
away. For the Sun is no sooner risen with a
burning heat, but it withereth the grasse, and
the flower thereof falleth, and the grace of the
anion of it perisheth; so also shall the rich
fade away in his ways. Blessed is the man
that endureth temptation; for when he is try-
ed he shall receive the *Crown of Life*, which the
lord hath promised to them that love him.

The Gospel. S. John 14. 1.

AND Jesus said unto his disciples, Let not
your heart be troubled; ye believe in
me, believe also in me. In my fathers house
are many manions; if it were not so, I would
have told you. I go to prepare a place for
you; and if I go and prepare a place for
you, I will come again, and receive you
unto my self, that where I am, there ye may
be also. And whither I go, ye know, and the
way ye know. *Thomas* saith unto him, Lord,
we know not whither thou goest, and how can
we know the way? Jesus saith unto him, I am
the way, the Truth, and the Life; no man
cometh unto the father, but by me. If ye had
known me, ye should have known my Father
also; and from hence forth ye know him.
Phillip saith unto him, Lord, shew us the Fa-
ther, and it sufficeth us. Jesus saith unto him,
Have I been so long time with you, and yet
hast thou not known me, *Phillip*? He that
hath seen me, hath seen the Father; and how
sayest thou then, Shew us the Father? Believe-
vest thou not that I am in the father, and the
Father in me? The words that I speak unto
you, I speak not of my self, but the father that
dwelleth in me, he doth the works. Believe
me, that I am in the father, & the father in me;
or else believe me for the very works sake.
Verily, verily I say unto you, he that believes
on me, the works that I do, shall he do also,
and greater works than these shall he do; be-
cause I go unto my Father. And whatsoever
ye shall ask in my Name, that will I do, that
the Father may be glorified in the Son. If ye
shall ask any thing in my Name, I will do it.

Saint Barnabas the Apostle.

The Collect.

O Lord God Almighty, who didst endue
thy holy Apostle *Barnabas* with singular

gifts of the holy Ghost; Leave us not, we be-
seech thee, destitute of thy manifold gifts; nor
yet of grace to use them alway to thy honour
and glory, thro' Jesus Christ our lord, Amen.

The Epistle. Acts 11. 22.

TIdings of these things came unto the
ears of the Church which was in *Jeru-
salem*; and they sent forth *Barnabas*, that he
should go as far as *Antioch*. Who, when he
came, and had seen the grace of God, was glad,
and exhorted them all, that with purpose of
heart they would cleave unto the Lord. For
he was a good man, and full of the holy ghost,
and of faith, and much people was added unto
the Lord. Then departed *Barnabas* to *Tarsus*
to see *Saul*. And when he had found him, he
brought him unto *Antioch*. And it came to pass,
that a whole year they assembled themselves
with the Church, and taught much people;
and the disciples were called *Christians* first in
Antioch. And in these days came Prophets
from *Jerusalem* unto *Antioch*. And there
stood up one of them, named, *Agabus*, and sig-
nified by the Spirit, that there should be great
dearth throughout all the world; which came
to pass in the days of *Claudius Cesar*. Then the
disciples, every man according to his ability,
determined to send Relief unto the Brethren
which dwelt in *Judea*. Which also they did,
and sent it to the Elders by the hands of *Bar-
nabas* and *Saul*.

The Gospel. S. John 15. 12.

THis is my Commandment, that ye love
one another, as I have loved you. Great-
ter love hath no man than this, that a man lay
down his life for his friend. Ye are my friends
if ye do whatsoever I command you. Hence-
forth I call you not Servants; for the Servant
knoweth not what his Lord doth: But I have
called you Friends; for all things that I have
heard of my father, I have made known unto
you. Ye have not chosen me, but I have cho-
sen you, and ordained you, that ye should go
and bring forth fruit, & that your fruit should
remain; that whatsoever ye should ask of the
father in my name, he may give it you.

Saint John Baptist.

The Collect.

Almighty God, by whose Providence thy
Servant *John Baptist* was wonderfully
born, and sent to prepare the way of thy son
our Saviour, by preaching of Repentance;
Make us so to follow his Doctrine and holy
Life,

Life, that we may truly repent, according to his preaching, and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the Truths sake, through Jesus Christ our Lord, Amen.

The Epistle. Isa. 40. 1.

Comfort ye, comfort ye my People, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the Desert a high way for our God. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it; surely the People is grass. The grass withereth, the flower fadeth, but the word of our God shall stand forever. O Zion, that bringest good tidings, get thee up into the high mountain: O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid: say unto the Cities of Judah, Behold, your God. Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd, he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

The Gospel. S. Luke 1. 57.

Elizabets full time came that she should be delivered; and she brought forth a Son. And her Neighbours, and her Cousins heard how the Lord had shewed great mercy upon her, and they rejoiced with her. And it came to pass that on the 8th day they came to circumcise the child, & they called him *Zacharias*, after the name of his father. And his mother answered, and said, Not so; but he shall be called *John*. And they said unto her, There is none of thy kindred that is called by this name. And they enquired of his father, how he would have him called. And he asked for

a writing Table, and wrote, saying, His name is *John*. And they marvelled all, And his mouth was opened immediately, & his tongue loosed, and he spake, and praised God. A fear came on all that dwelt round about them, and all these sayings were noised abroad throughout all the hill Country of Judea. And they that had heard them, laid them up in their hearts, saying, *What manner of child shall this be?* And the hand of the Lord was with him. And his father *Zacharias* was filled with the holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel, for he hath visited and redeemed his People, and hath raised an horn of salvation for us in the house of his servant *David*; as he spake by the mouth of his holy Prophets, which have been since the world began, that we should be saved from our enemies, and from the hands of all that hate us; to perform the Mercy promised our Fathers, and to remember his holy Covenant; the oath which he sware to our Father *Abraham*, that he would grant to us, that we might deliver us out of the hands of our enemies, might serve him without fear, in holiness and Righteousness before him all the days of our Life. And thou, Child, shalt be called the Prophet of the highest; for thou shalt go before the face of the Lord, to prepare his way to give knowledge of salvation unto his People by the remission of their sins, through the tender mercy of our God, whereby the Dayspring from on high hath visited us; to give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace. And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

Saint Peters Day.

The Collect.

O Almighty God, who by thy Son Jesus Christ didst give to thy Apostle St Peter many excellent gifts, and commandedst him earnestly to feed thy flock; Make, we beseech thee, all Bishops and Pastors diligently to preach thy holy Word, and the People obediently to follow the same, that they may receive the crown of everlasting glory, through Jesus Christ our Lord, Amen.

The Epistle. Acts 12. 1.

ABout that time Herod the King stretched forth his hands to vex certain of the Church. And he killed James the brother

Saint James the Apostle.

with the sword. And because he saw it
sed the Jews, he proceeded to take *Peter*
(Then were the days of *unleavened bread*)
when he had apprehended him, he put
in Prison, and delivered him to 4 quater-
s of Souldiers to keep him, intending after
er to bring him forth to the People. *Peter*
efore was kept in prison; but prayer was
e without ceasing of the Church, unto god
him. And when *Herod* would have brought
forth, the same night *Peter* was (sleeping
veen 2 Souldiers, bound with 2 Chains;
the keepers before the door kept the Pri-

And behold, the Angel of the Lord came
n him, and a light shined in the Prison;
he smote *Peter* on the side, and raised him
saying, arise up quickly. And his chains
off from his hands. And the Angel said
o him, Girt thy self, and bind on thy san-
: and so he did. And he saith unto him,
t thy garment about thee, and follow me.
he went out, and followed him, and wist
that it was true which was done by the
el; but thought he saw a vision. When
y were past the first & 2d ward, they came
o the iron gate that leadeth unto the City,
ch opened unto them of his own accord;
they went out, and passed on through one
et, & forth: with the angel departed from
. And when *Peter* was come to himself, he
Now I know of a surety, that the Lord
n sent his Angel, and hath delivered me
of the hand of *Herod*, and from all the
edication of the People of the Jews.

The Gospel. S. Matt. 16. 13.

When Jesus came into the coasts
of *Cesarea Philippi*, he asked
his disciples, saying, Whom do men
say that I, the son of man, am? And
they said, Some say that thou art
the Baptist, some *Elias*, and others
Jeremias, or one of the Prophets. He
saith unto them, But whom say ye
that I am? And *Simon Peter* answered
and said, Thou art Christ the Son of
the living God. And Jesus answered,
and said unto him, Blessed art thou
Simon Bar-jona; for flesh and blood
hath not reveal'd it unto thee, but my
Father which is in heaven. And I say

also unto thee, that thou art *Peter*,
and upon this Rock I will build my
Church, and the Gates of Hell shall
not prevail against it. And I will give
unto thee the keys of the kingdom of
Heaven; and whatsoever thou shalt
bind on earth, shall be bound in hea-
ven; & whatsoever thou shalt loose
on earth, shall be loosed in heaven.

Saint James the Apostle.

The Collect.

GRant, O merciful God, that as
thine holy Apostle *St James*, leav-
ing his father and all that he had,
without delay was obedient unto the
calling of thy son Jesus Christ, and
followed him; so we forsaking all
worldly and carnal affections, may be
evermore ready to follow thy holy
Commandments, thro' Jesus Christ
our Lord. Amen.

The Epistle. Acts 11. 27. & part of chap. 12.

IN those days came Prophets from
Jerusalem unto *Antioch*. And there
stood up one of them, named *Agabus*,
and signified by the Spirit, that there
should be great dearth throughout
all the world; which came to pass in
the days of *Claudius Cesar*. Then the
disciples, every man according to his
ability, determined to send relief un-
to the brethren which dwelt in *Judea*.
Which also they did, and sent it to
the elders by the hands of *Barnabas*
and *Saul*. Now about that time *Herod*
the King stretched forth his hands to
vex certain of the Church. And he
killed *James* the brother of *John* with
the sword. And because he saw it plea-
sed the Jew, he proceeded further
to take *Peter* also

The Gospel. S. Matthew 20. 20.

Saint Bartholomew and Saint Matthew the Apostles.

Saint Bartholomew the Apostle.

The Collect.

O Almighty and everlasting God, who didst give to thine Apostle Bartholomew grace truly to believe and to preach thy word; Grant, we beseech thee, unto thy Church, to love that word which he believed, and both to preach and receive the same, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts 5. 12.

By the hands of the Apostles were many signs and wonders wrought among the people, (and they were all with one accord in Solomons porch. And of the rest durst no man joyn himself to them: but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women) insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits, and they were healed every one.

The Gospel. St. Luke 22. 24.

And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them, are called Benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief as he that doth serve. For whether is greater, he that sitteth at meat, or he

that serveth? is not he that sitteth at meat? but I among you as he that serveth. Ye are they which have continued with me in my temptation. And I appoint to you a kingdom, my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

Saint Matthew the Apostle.

The Collect.

O Almighty God, who by thy beloved Son didst call Matthew first the receipt of custom, to be an Apostle and Evangelist; Grant us grace forsake all covetous desires, and ordinate love of riches, and to follow the same thy son Jesus Christ, who liveth and reigneth with thee and Holy Ghost, one God world without end. *Amen.*

The Epistle. 2 Cor. 4. 1.

Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renewed the hidden things of dishonour, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth, commending our selves to every mans conscience in the sight of God. But if our Gospel be hid, it is hid to them that are lost: In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord, and our selves your servants for Jesus sake. For God who Commanded light to shine out of darkness, hath

shined

Saint Michael and all Angels.

ned in our hearts, to give the light
the knowledge of the glory of God,
the face of Jesus Christ.

The Gospel. S. Matth. 9. 9.
And as Jesus passed forth from
thence, he saw a man named
Matthew, sitting at the receipt of cus-
tom: and he said unto him, follow
me. And he arose and followed him.
And it came to pass as Jesus sat at
the table in the house, behold, many
publicans and sinners came and sat
down with him and his disciples. And
when the pharisees saw it, they said
unto his disciples, Why eateth your
Master with publicans and sinners?
Then when Jesus heard that he said
unto them, They that be whole need
not a physician, but they that are
sick. But go ye and learn what that
meaneth, I will have mercy, and not
sacrifice; for I am not come to call
the righteous, but sinners to repentance.

Saint Michael and all Angels.

The Collect.

O Everlasting God, who hast or-
dained and constituted the ser-
vices of Angels and men in a wonder-
ful order: Mercifully grant, that as
thy holy Angels alway do the service
of heaven; so by thy appointment
they may succour and defend us on
earth, through Jesus Christ our Lord.
amen.

For the Epistle. Rev. 12. 7.

Here was war in heaven: Michael
and his angels fought against the
dragon, and the dragon fought and
his angels; and prevailed not, neither
was their place found any more in
heaven. And the great dragon was
cast out, that old serpent, called the
Devil and Satan, which deceiveth,

M

the whole world; he was cast out in-
to the earth, and his angels were cast
out with him. And I heard a loud
voice saying in heaven, Now is come
salvation, and strength, and the king-
dom of our God and the power of his
Christ: for the accuser of our bre-
thren is cast down, which accused
them before our God day and night.
And they overcame him by the blood
of the Lamb, and by the word of
their testimony; and they loved not
their lives unto the death. Therefore
rejoice, ye heavens, and ye that
dwell in them. Wo to the inhabitants
of the earth and of the sea: for the
devil is come down unto you, having
great wrath, because he knoweth
that he hath but a short time.

The Gospel. S. Matth. 18. 1.

AT the same time came the disci-
ples unto Jesus, saying, Who
is the greatest in the kingdom of
heaven? and Jesus called a little child
unto him, and set him in the midst
of them, and said, Verily I say unto
you, except ye be converted, and be-
come as little children, ye shall not
enter into the kingdom of heaven.
Whosoever therefore shall humble
himself as this little child, the same
is the greatest in the kingdom of hea-
ven. And whoso shall receive one
such little child in my name, recei-
veth me. But whoso shall offend one
of these little ones which believe in
me, it were better for him that a mil-
stone were hanged about his neck,
and that he were drowned in the depth
of the sea. Wo unto the world be-
cause of offences; for it must needs
be that offences come; but wo to that
man by whom the offence cometh.
Wherefore if thy hand or thy foot
offend

Saint Luke the Evangelist, and St. Simon and St. Jude.

offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather then having two hands or two feet, to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather then having two eyes to be cast into hell-fire. Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.

Saint Luke the Evangelist.

The Collect.

Almighty God who calledst Luke the Physitian, whose praise is in the Gospel, to be an Evangelist, and Physitian of the soul; May it please thee, that by the wholesom medicines of the doctrine delivered by him, all the diseases of our souls may be healed, through the merits of thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 2 Tim. 4. 5.

Watch thou in all things, endure afflictions, do the work of an Evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day: and not to me only, but unto all them also that love his appearing. Do thy diligence to come shortly unto me: For Demas hath forsaken me, having loved this present world, and is de-

parted unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark and bring him with thee; for he is profitable to me for the ministry. And Tychicus have I sent to Ephesus. The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments. Alexander the copper-smith did me much evil; the Lord reward him according to his works. Of whom be thou ware also; for he hath greatly withstood our words.

The Gospel. S. Luke 10. 1.

The Lord appointed other seven also, and sent them two and two before his face into every city, and place, whither he himself would come. Therefore said he unto them. The harvest truly is great; but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways, behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes, and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire.

Saint Simon and St. Jude Apostles.

The Collect.

O Almighty God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ him self being the head corner

All Saints Day.

one; Grant us so to be joyned together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee, thro' Jesus Christ our Lord. Amen.

The Epistle. S. Jude 1.

Behold the Servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called; Mercy unto you, & peace, and love be multiplied. Beloved, when I have all diligence to write unto you of the common Salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the Saints. For there are certain men crept in unawares, who were before of old ordained to this Condemnation; Ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, tho' ye once knew this, how that the Lord having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the Angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting Chains under darkness, unto the judgment of the great day. Even as Sodom & Gomorrah, & the Cities about them, in like manner giving themselves over to Fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise Dominion, and speak evil of dignities.

The Gospel. S. John 15. 17.

These things I command you, that ye love one another. If the world hate you, know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The Servant is greater than the Lord: If they have persecuted me, they will also persecute you; if I have kept my saying, they will keep yours. But all these things will they do unto you for my names sake, because they know not that sent me. If I had not come and spoken unto them, they had not had sin; but now they have no cloke for their sin. He that ha-

teth me, hateth my father also. If I had not done among them the works which none other man did, they had not had sin; but now have they both seen, and hated both me & my father. But this cometh to pass that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the father, even the spirit of Truth, which proceedeth from the father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning.

All Saints Day.

The Collect.

O Almighty God, who hast knit together thine elect in one Communion and Fellowship, in the mystical Body of thy Son Christ our Lord; Grant us Grace so to follow the blessed Saints in all vertuous and godly living, that we may come to those unspeakable joys which thou hast prepared for them that unfeignedly love thee, thro' Jesus Christ our lord, Amen.

For the Epistle. Rev. 7. 2.

And I saw another Angel ascending from the east, having the Seal of the living God; and he cryed with a loud voice to the four angels, to whom it was given to hurt the earth, and the sea, saying, Hurt not the earth, neither the Sea, nor the Trees, till we have sealed the Servants of our God in their foreheads. And I heard the number of them which were sealed; and there were sealed an hundred and forty four thousand, of all the tribes of the children of Israel. Of the tribe of Judah were sealed 12 thousand. Of the tribe of Reuben were sealed 12 thousand. Of the tribe of Gad were sealed 12 thousand. Of the tribe of Asher were sealed 12 thousand. Of the tribe of Nephthalim were sealed 12 thousand. Of the tribe of Manasses were sealed 12 thousand. Of the tribe of Simeon were sealed 12 thousand. Of the tribe of Levi were sealed 12 thousand. Of the tribe of Issachar were sealed 12 thousand. Of the tribe of Zebulun were sealed 12 thousand. Of the tribe of Joseph were sealed 12 thousand. Of the tribe of Benjamin were sealed 12 thousand. After this he said, and lo, a great multitude which no man could

The Communion.

number, of all Nations, and Kindreds, and People, and Tongues, stood before the throne & before the Lamb, clothed with white Robes, and Palms in their hands; and cryed with a loud voice, saying Salvation to our God, which sitteth upon the Throne, and unto the Lamb. And all the Angels stood round about the Throne, and about the Elders, and the four Beasts, and fell before the throne on their faces, and worshipped God, saying, *Amen*; Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God for ever and ever, *Amen*.

The Gospel. S. Mat. 5. 1.

Jesus seeing the multitudes, went up into a Mountain; and when he was set his disciples came unto him. And he opened his mouth, and taught them, saying, Blessed are

the poor in spirit; for theirs is the Kingdom of heaven. Blessed are they that mourn; they shall be comforted. Blessed are the meek for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness; for they shall be filled. Blessed are the merciful; for they shall obtain mercy. Blessed are the pure in heart; for they shall see God: Blessed are the peace-makers; they shall be called the Children of God. Blessed are they which are persecuted for righteousness sake; for theirs is the Kingdom of heaven: Blessed are ye when men shall vile you, and persecute you, and shall say manner of evil against you falsely for my sake: Rejoyce and be exceeding glad, great is your reward in heaven; for so persecuted they the Prophets which were before you.

The Order of the Administration of the Lords Supper, or holy Communion.

So many as intend to be partakers of the holy Communion, shall signify their names to the Minister at least some time the day before. And if any of those be an open and notorious evil liver, or have done any wrong to his Neighbours by word or deed, so that the Congregation be thereby offended; the Minister having knowledge thereof, shall call and advertise him, that in any wise he presume not to come to the Lords Table, until he openly declared himself to have truly repented and amended his former naughty life, the Congregation may thereby be satisfied, which before were offended; and that he recompensed the parties to whom he hath done wrong, or at least declare himself to full purpose so to do, as soon as he conveniently may. The same order shall the Minister use with those betwixt whom he perceiveth Malice and Hatred to reign; not suffering them to be partakers of the Lords Table, until he know them to be reconciled. And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespasssed against him, and to make amends for that he himself hath offended; and another party will not be perswaded to a godly Unity, but remain still in his Frowardness and Malice; the Minister, in that case, ought to admit the Penitent Person to the holy Communion, and not him that is obstinate.

The Table at the Communion-time having a fair white linnen Cloth upon it, shall in the body of the Church, or in the Chancel; and the Priest standing at the North-end of the Table, shall say the *Lords Prayer*, with the *Collect* following, the People kneeling.

Our Father, which art in heaven; Hallowed be thy Name. Thy kingdom come Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us And lead us not into temptation; But deliver us from evil. *Amen*.

The Collect

Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid. Cleanse the thoughts of our hearts by the inspiration of thy holy Spirit, that we may perfectly love thee, with all our heart, might, and strength, worthily magnifie thy holy Name, through Christ our Lord. *Amen*.

The Communion.

ben shall the Priest, turning to the People, rehearse distinctly all the Ten Commandments; and the People still kneeling, shall after every Commandment ask God mercy for their transgression thereof, for the time past, & grace to keep the same for the time to come, as followeth,

God spake these words, and said, I am the Lord thy God: Thou shalt have none other gods but me.

People. *Lord have mercy upon us, and incline our hearts to keep this law.*

Minister. Thou shalt not make to thy self any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them; for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me. and shew mercy unto thousands in them that love me and keep my commandments.

People. *Lord have mercy upon us, and incline our hearts to keep this law.*

Minister. Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold them guiltless that taketh his Name in vain.

People. *Lord have mercy upon us, and incline our hearts to keep this law.*

Minister. Remember that thou keep holy the sabbathday. Six days shalt thou labour and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou and thy son, and thy daughter, thy man-servant, thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

People. *Lord, have mercy upon us, and incline our hearts to keep this law.*

Minister. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

People. *Lord, have mercy upon us, and incline our hearts to keep this law.*

Minister. Thou shalt do no murder.

People. *Lord, have mercy upon us, and incline our hearts to keep this law.*

Minister. Thou shalt not commit adultery.

People. *Lord, have mercy upon us, and incline our hearts to keep this law.*

Minister. Thou shalt not steal.

People. *Lord, have mercy upon us, and incline our hearts to keep this law.*

Minister. Thou shalt not bear false witness against thy neighbour.

People. *Lord, have mercy upon us, and incline our hearts to keep this law.*

Minister. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife; nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People. *Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.*

Let us pray.

Almighty God, whose kingdom is everlasting, and power infinite; Have mercy upon the whole Church, and so rule the hearts of thy chosen servant *Anne*, our Queen and Governour, that she (knowing whose minister she is) may above all things seek thy honour and glory; and that we and all her subjects (du y considering whose Authority she hath) may faithfully

faithfully serve, honour and humbly obey her, in thee, and for thee, according, to thy blessed word and ordinance, through Jesus Christ our Lord, who with thee and the Holy Ghost, liveth and reigneth ever one God, world with out end. *Amen.*

¶ Or.

Almighty and everlasting God, we are taught by thy holy Word, that the hearts of kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom; We humbly beseech thee so to dispose and govern the heart of *Anne* thy servant our Queen and governour, that in all her thoughts, words, and works, she may ever seek thy honour and glory, and study to preserve thy people committed to her charge, in wealth, peace, and godliness. Grant this, O merciful Father, for thy dear Sons sake, Jesus Christ our Lord. *Amen.*

Then shall be said the Collect of the day, and the Epistle and Gospel. Then shall be sung or said the Creed following, the People still standing, as before.

I Believe in one God the Father Almighty, Maker of heaven and earth, And of all things visible, and invisible:

And in one Lord Jesus Christ, the only begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father, By whom all things were made: Who for us men, and for our salvation came down from heaven. And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us, under Pontius Pilate. He suffered and was

buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead. Whose kingdom shall have no end.

And I believe in the holy Ghost The Lord and giver of life, Who proceedeth from the Father and the Son Who with the Father and the Son together is worshipped and glorified Who spake by the prophets. And I believe in one Catholick and Apostolick Church. I acknowledge one Baptism for the remission of sins, And I look for the resurrection of the dead And the life of the world to come. *Amen.*

¶ Then shall the Priest return to the Lord's Table, and begin the Offertory, saying one or more of these sentences following as he thinketh most convenient in his discretion.

Let your light so shine before men that they may see your good works, & glorify your Father which is in heaven. *S. Mat. 5. 16.*

Lay not up for your selves treasure upon earth, where the rust and moth doth corrupt, and where thieves break through and steal; but lay up for your selves treasure in heaven, where neither rust nor moth doth corrupt, and where thieves do not break through and steal. *S. Mat. 6. 19, 20.*

Whatsoever ye would that men should do unto you, even so do unto them; for this is the law and the prophets. *S. Mat 7. 12.*

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doth the will of my Father which is in heaven. *S. Mat. 7. 21.*

Zaccheus

The Communion.

Zaccheus stood forth, and said unto Lord, Behold, Lord, the half of goods I give to the poor, and if I have done any wrong to any man, I restore four fold. *S. Luke 19. 8.*

Who goeth a warfare at any time at his own cost? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

1 Cor. 9. 7.

If we have sown unto you spiritual things, it is a great matter if we shall reap your worldly things. *1 Cor. 9. 11.*

Do ye not know that they who minister about holy things, live of sacrifice? and they who wait at an altar, are partakers with the altar; even so hath the Lord also ordained, that they who preach the Gospel, should live of the Gospel. *1 Cor. 9. 14.*

He that soweth little, shall reap little; and he that soweth plentifully, shall reap plentifully. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a cheer-giver. *2 Cor. 9. 6, 7.*

Let him that is taught in the word, minister unto him that teacheth, in all good things. He is not deceived, God is not mocked; for whatsoever a man soweth, that shall he reap. *Gal. 6. 6, 7.*

While we have time, let us do good unto men, and especially unto them that are of the household of faith. *Gal. 6. 10.*

Godliness is great riches, if a man be content with that he hath; for we brought nothing into the world, neither may we carry anything out, *1 Tim. 6. 6, 7.*

Charge them who are rich in this world, that they be ready to give, and glad to distribute, laying up in store for themselves a good foundation against the time to come, that they may receive eternal life, *1 Tim. 6. 17, 18, 19.*

God is not unrighteous, that he will forget their works and labour that proceedeth of

love; which love ye have shewed for his names sake, who have ministered unto the Saints, and yet do minister, *Heb. 6. 10.*

To do good, and to distribute, forget not; for with such Sacrifices God is pleased.

Whoso hath this worlds good, and seeth his Brother have need, and shutteth up his compassion from him; how dwelleth the love of God in him? *1 St. John 3. 17.*

Give alms of thy goods, and never turn thy face from any poor man, and then the face of the Lord shall not be turned away from thee.

Be merciful after thy power. If thou hast much give plentifully. If thou hast little, do thy diligence gladly, to give of that little; for so gatherest thou thy self a good Reward in the day of necessity. *Tobit. 4. 7, 8, 9.*

He that hath pity upon the Poor, lenderth unto the Lord; and look what he layeth out, it shall be paid him again. *Prov. 19. 17.*

Blessed be the man that provideth for the sick and needy; the Lord shall deliver him in the time of trouble. *Psal. 41. 1.*

Whilst these sentences are in reading, the Deacons, Church-wardens or other fit person appointed for that purpose, shall receive the Alms for the Poor, and other Devotions of the people, in a decent Basin to be provided by the Parish for that purpose; and reverently bringing it to the Priest, who shall humbly present and place it upon the holy Table. Which done, the Priest shall say,

Let us pray for the whole state of Christs Church militant here in Earth.

Almighty and everlasting God, who by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men; We humbly beseech thee most mercifully [** to accept our alms and oblations, and*] to receive these our

** If there be no alms or oblations then shall the words [of accepting our alms and oblations] be left out unsaid.*

Prayers which we offer unto thy divine Majesty, beseeching thee to inspire continually the universal Church with the Spirit of Truth, Unity and Concord: & grant that all they that do confess thy holy Name, may agree in

in the truth of thy holy Word, and live in unity and godly love. We beseech thee also to save and defend all Christian Kings, Princes & Governors; and especially thy Servant ANNE, our Queen, that under her we may be godly & quietly governed; & grant unto her whole Council, & to all that are put in Authority under her, that they may truly and indifferently minister justice, to the punishment of Wickedness & Vice, & to the maintenance of thy true Religion & Virtue. Give grace, O heavenly Father, to all Bishops and Curates, that they may both by their life and doctrine set forth thy true and lively word, and rightly and duly administer thy holy sacraments: and to all thy people give thy heavenly grace; and especially to this congregation here present, that with meek heart and due reverence they may hear and receive thy holy Word, truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succor all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name, for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly Kingdom. Grant this O Father, for Jesus Christs sake, our only Mediator and Advocate. Amen.

When the Minister giveth warning for the Celebration of the holy Communion, he shall read this Exhortation following.

Dearly beloved, on---day next I purpose through Gods assistance, to administer

to all such as shall be religiously and devoutly disposed, the most comfortable sacrament of the Body and Blood of Christ, to be by them received in remembrance of his meritorious Cross and Passion, whereby alone we obtain remission of our sins, and are made Partakers of the Kingdom of Heaven. Wherefore it is our duty to render most humble and hearty thanks to almighty God our heavenly Father for that he hath given his Son our Saviour Jesus Christ, not only to dye for us, but also to be our spiritual Food and Sustenance in this holy Sacrament. Which being so divine and comfortable a thing to them who receive worthily, and so dangerous to them that will presume to receive it unworthily; my duty is to exhort you, in the mean season, to consider the dignity of that holy Mystery, and the great peril of the unworthy receiving thereof, and so to search and examine your own Consciences, (and that not lightly, and after the manner of dissemblers with God; but so) that you may come holy and clean to such a heavenly feast, in the Marriage-garment required by God in holy Scripture, and be received worthy Partakers of that holy Table.

The way and means thereto is, *first*, To examine our lives and conversations by the rule of Gods Commandments: and whereinsoever ye shall perceive your selves to have offended either by will, word or deed, there to bewail your own sinfulness, and to confess your selves to almighty God, with full purpose of amendment of life. And if ye shall perceive your Offences to be such as are not only against God, but also against your Neighbours, they shall reconcile your selves unto them, being ready to make restitution and satisfaction according to the uttermost of your Powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your Offences at Gods hand for otherwise the receiving of the holy Communion doth nothing else but increase your Damnation. Therefore if any of you be a Blasphemer of God, an hinderer or slanderer of his Word, an Adulterer, or be in Malice or Envy, or in any other grievous Crime; Repent you of your sins, or else come not to this holy Table, lest after taking of that holy Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities and bring you to Destruction both of Body and Soul.

The Communion.

And because it is requisite, that no man should come to the holy Communion, but with a full trust in Gods Mercy, and with a quiet Conscience; therefore if there be any of you, who by this means cannot quiet his own Conscience herein, but requireth further comfort or counsel; let him come to me, or some other discreet and learned Minister of Gods Word, and open his grief, that by the Ministry of Gods holy Word he may receive the benefit of Absolution, together with ghostly counsel and advice, to the quieting of his Conscience, and avoiding of all Scruple and doubtfulness.

In case he shall see the People negligent to come to the holy Communion, he shall use this Exhortation.

Dearely beloved Brethren, on . . . I intend by Gods grace, to celebrate the Lords Supper; unto which, in Gods behalf, I bid you all that are here present, and beseech you for the Lord Jesus Christs sake, That ye will not refuse to come thereto, being so longly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of Provision, so that there lacketh nothing but the guests to sit down, and yet they who are called (without any cause) most unthankfully refuse to come. Which of you, in such a case, would not be vexed? Who would not think a great injury wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, that ye with-drawing your selves from this holy Supper, provoke Gods indignation against you. It is an easie matter for a man to say, I will not communicate, because I am otherwise hindered with worldly business. But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come; therefore do ye not repent and amend? When God calleth you, are ye not ashamed to say you will not come? when ye should return unto God, will ye excuse your selves, and say, we are not ready? Consider earnestly with your selves, how little such feigned excuses avail before God. They that refused the Lord in the gospel, because they had bought themselves, or would try their yokes of Oxen, or because they were married, were not so excused, as are counted unworthy of this heavenly Feast.

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I for my part shall be ready, and according to my office, I bid you in the name of God, I call you in Christs behalf, I exhort you, as you love your own Salvation, that you will be partakers of this holy Communion. And as the Son of God did vouchsafe to yeild up his Soul by Death upon the Cross for our Salvation; so it is your duty to receive the Communion, in remembrance of the Sacrifice of his Death, as he himself hath commanded: Which if ye shall neglect to do, consider with your selves how great injury ye do unto God, and how sore punishment hangeth over your heads for the same, when ye willfully abstain from the Lords Table, and separate from your brethren, who come to feed on the Banquet of that most heavenly food. These things if ye earnestly consider, ye will by Gods grace return to a better mind: For the obtaining whereof, we shall not cease to make our humble Petitions to Almighty God our heavenly father.

At the time of the celebration of the holy Communion, the Priest shall say this Exhortation.

Dearely beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how St. Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith, we receive that holy Sacrament (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us) so is the danger great, if we receive the same unworthily. For then we are guilty of the body and blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lords body; we kindle Gods wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death. Judge therefore your selves, brethren, that ye be not judged of the Lord; repent you truly of your sins past; have a lively and stedfast faith in Christ our Saviour; Amend your lives, and be in perfect charity with all men, so shall ye be meet partakers of those holy Mysteries. And above all things ye must give most humble and hearty thanks to God the Father, the Son and the holy Ghost, for the Redemption of the world by the Death and Passion

Passion

The Communion.

Passion of our Saviour Christ, both God and Man, who did humble himself, even to the death upon the Cross, for us miserable sinners, who lay in darkness & in the shadow of death, that he might make us the Children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master, and only Saviour Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us; he hath instituted & ordained holy Mysteries as pledges of his love, and for a continual remembrance of his Death, to our great and endless comfort. To him therefore, with the Father, and the holy Ghost, let us give (as we are most bounden) continual thanks, submitting our selves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our Life, *Amen.*

Then shall the Priest say,

YE that do truly & earnestly repent you of your sins, and are in love & charity with your neighbours, & intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees,

And saying,

ALmighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins & wickedness, which we from time to time most grievously have committed, By thought, word and deed, Against thy divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings, The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, have

mercy upon us, most merciful Father. For thy Son our Lord Jesus Christ sake, Forgive us all that is past, And grant that we may ever hereafter serve and please thee in newness of life. To the honour and glory of thy Name, Through Jesus Christ our Lord. *Amen.*

The Absolution.

ALmighty God our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; Have mercy, upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. *Amen.*

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him.

COME unto me, all that travel and are heavy laden, and I will refresh you. *Mat. 11. 28.*

So God loved the world, that he gave his only begotten Son, to the end that all that believe in him should not perish, but have everlasting Life. *S. John 3. 16.*

Hear also what *St. Paul* saith,

This is a true saying, and worthy of men to be received, that Jesus Christ came into the world to save sinners, *1 Tim. 1. 15.*

Hear also what *St. John* saith,

If any man sin, we have an Advocate with the father, Jesus Christ the righteous, and he is the Propitiation for our sins, *1 Joh. 2. 1.*

Priest. Lift up your hearts.

Ans. We lift them up unto the Lord.

Pr. Let us give thanks unto our Lord God.

Ans. it is meet and right so to do.

Then shall the Priest say,

IT is very meet, right, and our bounden duty that we should at all times, and in all places give thanks unto thee, O Lord, * Holy Father Almighty, everlasting God.

* *These words (holy Father) must be omitted on Trinity Sunday.*

ere shall follow the proper Preface, according to the Time, if there be any specially appointed; or else immediately shall follow,

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name, evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, Heaven and earth are full of thy glory. Glory be to thee. O Lord most high. Amen.

Proper Prefaces.

Upon Christmas day and 7 days after.

Because thou didst give Jesus Christ thyne only Son to be born as at this time for us, who by the operation of the Holy Ghost, was made very man of the substance of the Virgin Mary his mother, and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.

Upon Easter-day and 7 day after.

But chiefly are we bound to praise thee for the glorious resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again, hath restored to us everlasting life. Therefore, &c.

Upon Ascension-day and 7 days after.

Through thy most dearly beloved Son Jesus Christ our Lord, who after his most glorious resurrection manifestly appeared to all his apostles, and in their sight ascended up into heaven to prepare a place for us; at where he is, thither we might ascend, and reign with him in glory. Therefore, &c.

Upon Whitsunday and six days after.

Through Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth, giving them both the gift of divers languages, and also boldness with fervent zeal, constantly to preach the Gospel unto all nations, whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore, &c.

Upon the Feast of Trinity only.

Who art one God, one Lord; not one only person, but three persons in one substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore, &c.

¶ After each of which Preface, shall immediately be sung or said,

Therefore with Angels and Archangels, & with all the company of heaven we laud & magnify thy glorious Name, evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord, most High. Amen.

¶ Then the Priest kneeling down at the L. Table, shall say in the name of all them that shall receive the Communion, this Prayer following.

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much

as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy; Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

The Prayer of Consecration.

Almighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption, who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world, and did institute, and in his holy Gospel command us to continue a perpetual memory of that his precious death, until his coming again; Hear us, O most merciful Father, we most humbly beseech thee, and grant that we receiving these thy creatures of Bread and Wine according to thy Son our Saviour Jesus Christs holy institution, in remembrance of his death and passion, may be partakers of his most blessed body & blood, Who in the same night that he was

(a) Here the Priest is to take the Paten into his hands.

(b) And here to break the bread.

(c) And here to lay his hand upon all the bread.

(d) Here he is to take the Cup into his hand.

betrayed (a) took bread, and when he had given thanks (b) he brake it, and gave it to his disciples, saying, Take eat, (c) this is my body which is given for you, do this in remembrance of me. Likewise after supper (d) he took

the cup, and when he had given thanks, he gave it to them, saying, Drink ye all of this, for this (e) is my blood of the New Testament, which is shed for you, and for many for the remission of sins; Do this, as oft as ye shall drink it, in remembrance of me. *Amen.*

¶ Then shall the Minister first receive the Communion himself, and after the People, all meekly kneeling upon their knees. And when he delivereth the Bread to any one, he shall say,

THe Body of our Lord Jesus Christ which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

¶ And the minister that delivereth the Cup to any one, shall say,

THe Blood of our Lord Jesus Christ which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christs blood was shed for thee, and be thankful.

¶ When all have Communicated, Then shall the Priest say the Lords Prayer, the People repeating after him every Petition.

Our Father, which art in heaven Hallowed be thy Name. Thy kingdom come. Thy will be done earth, As it is in heaven Give us this day our daily bread. And forgive our trespasses, as we forgive them that trespass against us. And lead not into temptation; But deliver from evil. for thine is the kingdom the power, and the glory, for ever *Amen.*

(e) And here to lay his hand upon every vessel (be it chalice or flagon) in which there is any Wine to be consecrated.

The Communion.

After shall be said as followeth.

O Lord, and heavenly father, we thy humble Servants entirely desire thy fatherly goodness, mercifully to accept this our Sacrifice of Praise and Thanks-giving; most humbly beseeching thee to grant, That by thy merits and death of thy Son Jesus Christ, & through Faith in his Blood, we and all thy Church may obtain remission of our sins, and other benefits of his Passion. And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy and lively Sacrifice unto thee, that all we who are Partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy through our manifold sins, to offer unto thee any Sacrifice; yet we beseech thee to accept this our bounden Duty and Service; not weighing our Merits, but pardoning our Offences, through Jesus Christ our Lord; by whom and with whom, in unity with the holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end, *Amen.*

Or this.

Almighty and everlasting God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy Mysteries, with the spiritual Food of the most precious Body and Blood of thy Son, our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very Members incorporated in the mystical Body of thy Son, which is the blessed company of all faithful people; and are also heirs, through hope, of thy everlasting kingdom, by the merits of thy most precious Death and Passion of thy dear Son. And we most humbly beseech thee, O heavenly father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in, through Jesus Christ our Lord, to whom, with thee and the holy Ghost, be all honour and glory, world without end, *Amen.*

Then shall be said or sung.

Glory be to God on high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorifie thee, we give thanks to thee for thy great glo-

ry, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only begotten Son Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy, thou only art the Lord, thou only, O Christ, with the Holy Ghost, art most high in glory of God the Father. *Amen.*

¶ Then shall the Priest let them depart with this Blessing.

The Peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst it you, and remain with you always. *Amen.*

¶ Collects to be said after the Offertory, as also after the Collects either of Morning or Evening Prayer, Communion or Litany.

Assist us mercifully, O Lord, in these our supplications and prayers, and dispose the ways of thy servants towards the attainment of everlasting salvation; that among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help, thro' Jesus Christ our Lord. *Amen.*

O Almighty Lord, and everlasting God, vouchsafe we beseech thee, to direct, sanctifie, and govern both our hearts and bodies in the ways of
thy

thy laws, and in the works of thy commandments, that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. *Amen.*

GRant, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour, and praise of thy Name, through Jesus Christ our Lord. *Amen.*

PREVENTUS, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

ALmighty God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion in upon our infirmities; and those things which for our unworthyness we dare not, and for our blindness we cannot ask vouchsafe to give us for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

ALmighty God, who hast promised to hear the petitions of them that ask in thy Sons Name; We beseech thee mercifully to incline thine ears to us that have made now our prayers and supplications unto thee, and grant that those things which we have faithfully asked according to thy will, may effectually be obtained to the relief of our necessity, & to the setting forth of thy glory, through Jesus Christ our Lord. *Amen.*

TO take away all occasion of Dissention & Superstition, which any person hath, or might have concerning the Bread and Wine, it shall suffice that the Bread be such as is usual to be eaten; but the best and purest Wheat Bread that conveniently may be gotten. If any of the Bread and Wine remain unconsecrated, the Curate shall have it to his own use; but if any remain of that which was consecrated, it shall not be carried out of the Church, but the Priest, and such other of the Communicants as he shall then call unto him, shall immediately after the Blessing, reverently eat & drink the same. And every Parishioner shall communicate at the least three times in the year, of which *Easter* to be one. And after the divine Service ended, the Money given at the Offertory shall be disposed of to such pious and charitable uses as the Minister and Church-wardens shall think fit. Wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.

VHEREAS it is ordained in this Office of the Administration of the Lords Supper, that the Communicants shall receive the same Kneeling; (which order is well meant, for a signification of our humble & grateful acknowledgment of the benefits of Christ therein given to all worthy Receivers, and for the avoiding of such Prophanation and Disorder in the holy Communion, as might otherwise ensue) Yet, lest the same kneeling should by any persons, either out of Ignorance and Infirmity, or out of Malice and Obstinacy, be misconstrued and depraved; it is here declared, That thereby no Adoration is intended, or ought to be done, either unto the Sacramental Bread and Wine thereby bodily received, or unto any corporal Presence of Christs natural Flesh and Blood. For the Sacramental Bread and Wine remain still in their very natural Substances, and therefore may not be adored (for that were Idolatry to be abhorred of all faithful Christians) And the natural Body & Blood of our Saviour Christ are in Heaven, and not here; it being against the truth of Christs natural Body, to be at one time in more places than one.

The Ministration of Publick Baptism of Infants in the Church.

The Priest coming to Font, shall say, Hath this Child been baptized, or no? If they answer, No; Then shall the Priest proceed as followeth.

O Early beloved, Forasmuch as all men are conceived and born in sin, and that our Saviour Christ saith, None can enter into the Kingdom of God, except he be regenerate & born anew of Water and of the holy Ghost; beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to *this Child* that thing which by nature be cannot have, that he may be baptized with Water and the holy Ghost, and received into Christ holy Church, and be made a lively member of the same.

Let us pray.

A Almighty and everlasting God, who of thy great mercy didst save Noah and his family in the Ark from perishing by water, and didst safely lead the Children of Israel, thy People, thro' the red Sea, figuring thereby thy holy baptism; and by the Baptism of thy well-beloved Son Jesus Christ in the River Jordan, didst sanctifie Water to the mystical washing away of sin; We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon *this child*; wash him and sanctifie him with the holy Ghost, that he being delivered from thy wrath, may be received into the Ark of Christs Church; and being stedfast in Faith, joyfull through Hope, and rooted in Charity, may so pass the waves of this troublesome world, that finally he may come to the end of everlasting Life, there to reign with thee world without end, through Jesus Christ our Lord. Amen.

A Almighty and immortal God, the aid of all that need, the helper of all that see to thee for succor, the life of them that believe, and the resurrection the dead; We call upon thee for *this Infant*, that he coming to thy holy baptism, may receive remission of his sins by spiritual regeneration. Receive him, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that ask; let us that seek, and; open the gate unto us that knock; that *this Infant* may enjoy the everlast-

ing benediction of thy heavenly walking, and may come to the eternal kingdom which thou hast promised by Christ our Lord. Amen.

Then shall the People stand up, and the Priest shall say, Hear the words of the Gospel, written by St. Mark, chap. 10. v. 13.

They brought young Children to Christ, that he should touch them; and his Disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little Children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the Kingdom of God as a little Child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

Then shall the Minister make this Exhortation.
Beloved, ye hear in this Gospel the words of our Saviour Christ, that he commanded the Children to be brought unto him; how he blamed those that would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will towards them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he will likewise favourably receive *this present Infant*, that he will embrace him with the arms of his mercy, that he will give unto him the blessing of eternal life, and make him partaker of his everlasting Kingdom. Wherefore we being thus persuaded of the good will of our heavenly Father towards *this Infant*, declared by his Son Jesus Christ, and nothing doubting but that he will favourably alloweth this charitable work of ours, in bringing *this Infant* to his holy Baptism, let us faithfully and devoutly give Thanks to him, and say,

A Almighty & everlasting God, heavenly Father, we give thee humble thanks that thou hast vouchsafed to call us to the knowledge of thy Grace and Faith in thee: Increase this Knowledge, and confirm this Faith in

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us evermore. Give thy holy Spirit to *this Infant*, that he may be born again, and be made an heir of everlasting Salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the holy Spirit, now and forever. Amen.

Then shall the Priest speak to the God-fathers & God-mothers on this wise.

Dearly beloved, ye have brought *this Child* here to be baptized, ye have prayed that our lord Jesus Christ would vouchsafe to receive him, to release him of his sins, to sanctifie him with the holy Ghost, to give him the Kingdom of Heaven, and the everlasting Life. Ye have heard also, that our Lord Jesus Christ hath promised in his Gospel to grant all these things that ye have prayed for, which Promise he for his part will most surely keep and perform. Wherefore after this Promise made by Christ, *this Infant* must also faithfully for his part, promise by you that are his Sureties, (until he come of age to take it upon himself) that he will renounce the Devil and all his works, and constantly believe Gods holy Word, and obediently keep his Commandments.

I demand therefore,

Dost thou in the Name of *this Child* renounce the Devil and all his works, the vain Pomp and Glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow nor be led by them?

Ans. I renounce them all.

Min. Dost thou believe in God the Father Almighty, maker of Heaven and Earth?

And in Jesus Christ his only begotten Son our Lord? And that he was

conceived by the holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into Hell, and did also rise again the third day; that he ascended into Heaven, and sitteth at the right hand of God the Father Almighty; & from thence shall come again at the end of the world to judge the quick & the dead.

And dost thou believe in the holy Ghost; the holy Catholick Church, the communion of Saints; the Remission of sins; the Resurrection of the flesh; the everlasting life after death.

Ans. All this I stedfastly believe.

Min. Wilt thou be baptized in this faith?

Ans. That is my desire.

Min. Wilt thou then obediently keep Gods holy Will and Commandments, and walk in the same all the days of thy life?

Ans. I will.

Then shall the Priest say,

O Merciful God, grant that the old Adam in *this Child* may be so buried, that the new man may be raised up in him. Amen.

Grant that all Carnal Affections may dye in him, and that all things belonging to the Spirit may live and grow in him. Amen.

Grant that he may have power and strength to have victory, and to triumph against the Devil, the World, and the Flesh. Amen.

Grant that whosoever is here dedicated to thee by our Office and Ministry, may also be endued with heavenly Virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. Amen.

Almighty

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Almighty everliving God, whose most dearly beloved son Jesus Christ, for the savenets of our sins, did shed out of his most precious side both Water and Blood, and gave Commandment to his Disciples, That they should go teach all Nations, and baptize them in the Name of the Father, and of the Son, and of the holy Ghost; Regard, we beseech thee, the Supplications of thy Congregation; sanctifie this Water to the mystical washing away of sin; and grant to *this Child* now to be baptized therein, that he may receive the fullness of thy grace, and ever remain in the number of thy faithful and elect Children, to Jesus Christ our Lord. *Amen.*

Then the Priest shall take the Child into his hands, & say to the Godfathers & Godmothers, Name this Child. And then naming it after them, shall dip it in the water, or pour water upon it, saying,

N I Baptize thee In the Name of the Father, and of the Son, and of the holy Ghost. *Amen.*

Then the Priest shall say,

WE receive *this Child* into the Congregation of Christs flock, (a) and anoint him with the sign of the Cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully fight under his Banner against the Flesh, the world and the Devil; and to continue Christs faithful Souldier and Servant unto his lives end. *Amen.*

Then the Priest shall say,

Being now, dearly beloved Brethren, that *this Child* is regenerated and grafted into the body of Christs Church, let us give thanks to Almighty God for these benefits, and with accord make our Prayers unto him, that *this Child* may lead the rest of *his* life according to this beginning.

Then shall be said, all kneeling,

Our Father which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. *Amen.*

Then shall the Priest say,

WE yield thee hearty thanks, most merciful father, that it hath pleased thee to regenerate *this Infant* with thy holy

Spirit, to receive *him* for thine own *Child* by adoption, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant, that *he* being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucifie the old man, and utterly abolish the whole body of sin, and that as *he* is made partaker of the death of thy son, *he* may also be partaker of his resurrection; so that finally with the residue of thy holy Church, *he* may be an inheritor of thine everlasting kingdom, thro' Jesus Christ our Lord. *Amen.*

Then all standing up, the Priest shall say this Exhortation following.

Forthmuch as *this Child* hath promised by you his Sureties to renounce the Devil and all his Works, to believe in God, and to serve him; ye must remember that it is your part, & duties to see that *this Infant* be taught, so soon as *he* shall be able to learn, what a solemn vow, promise and profession *he* hath here made by you. And that *he* may know these things the better, ye shall call upon *him* to hear Sermons, and chiefly ye shall provide that *he* may learn the Creed, the Lords Prayer and the ten Commands in the vulgar tongue, and all other things which a Christian ought to know and believe to his Soules health; and that *this Child* may be virtuously brought up to lead a godly and Christian life; remembering always that Baptism doth represent unto us our Profession, which is, to follow the example of our Saviour Christ, and to be made like unto him; that as *he* died and rose again for us, so should we who are baptized die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all vertue and godlines of living.

Then shall he add, and say,

YE are to take care that *this Child* be brought to the Bishop to be confirmed by him, so soon as *he* can say the Creed, the Lords Prayer and the ten Commandments in the vulgar tongue, and be further instructed in the Church-Catechism set forth for that purpose.

If it certain by Gods word, that Children which are baptized, dying before they commit actual sin, are undoubtedly saved.

The Ministration of Baptism to such as are of riper years, and able to answer for themselves.

VVhen any such Persons as are of riper years are to be baptized, timely notice shall be given; the Bishop or Minister, a week before at least, by the Parents or Masters, that so due care be taken for their examination, whether they be sufficiently instructed in the Principles of the Christian Religion; and that they may be exhorted to prepare themselves with Prayers and fasting for the reception of this holy Sacrament. And if they shall be found fit, when the Godfathers and Godmothers (being assembled) shall be ready to present them at the Font. And standing there, the Priest shall say, Whether any of the persons here presented be baptized, or no? If they shall answer, No; then shall the Priest say,

Dearly beloved, Forasmuch as all men are conceived and born in sin, and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate & born anew of Water and of the holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to these persons that thing which by nature they cannot have, that they may be baptized with Water and the holy Ghost, and received into Christs holy Church, and be made lively members of the same.

Let us pray.

Almighty and everlasting God, who of thy great mercy didst save Noah and his family in the Ark from perishing by water, and also didst safely lead the Children of Israel, thy People, thro' the red Sea, figuring thereby thy holy baptism; and by the Baptism of thy well-beloved Son Jesus Christ in the River Jordan, didst sanctifie Water to the mystical washing away of sin; We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon these thy servants; wash them and sanctifie them with the holy Ghost, that they being delivered from thy wrath, may be received into the Ark of Christs Church; and being stedfast in Faith, joyful through Hope, and rooted in Charity, may so pass the waves of this troublesom world, that finally they may come to the land of everlasting Life, there to reign with thee world without end, through Jesus Christ our Lord. Amen.

Almighty and immortal God, the aid of all that need, the helper of all that see to thee for succor, the life of them that believe,

and the resurrection the dead; We call upon thee for these persons, that they coming to holy Baptism, may receive remission of sins by spiritual regeneration. Receive, O Lord, as thou hast promised by thy well-loved Son, saying, Ask, and ye shall have; knock, and ye shall find; and ye shall knock, and it shall be opened unto you; So give now unto us that we let us that seek, find; open the gate unto that knock; that these persons may enjoy everlasting benediction of thy heavenly Father, and may come to the eternal kingdom which thou hast promised by Christ our Lord. Amen.

Then shall the People stand up, and the Priest shall say, Hear the words of the Gospel, written by St. John, chap. 3. v. 1.

There was a man of the Pharisees named Nicodemus, a ruler of the Jews. The same came to Jesus at night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do the miracles that thou doest, except he be with him. Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mothers womb and be born? Jesus answered, Verily, verily I say unto thee,

Except

cept a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit

After which he shall say this exhortation following.

Beloved, ye hear in this Gospel the express words of our saviour Christ, that except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great necessity of this Sacrament, where it may be had. Likewise immediately before his ascension into heaven (as we read in the last chapter of Saint Marks Gospel,) he gave command to his disciples, saying, Goe into all the world and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not shall be damned. Which also sheweth unto us the great benefit we reap thereby. For which cause Saint Peter the Apostle, when upon his first preaching of the Gospel many were pricked at the heart, and said unto him and the rest of the Apostles, brethren, what shall we do? He replied and said unto them, Repent and be baptized every one of you for the remission of sins, and ye shall receive the gift of the holy Ghost. For the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call

And with many other words exhorted he them, saying, Save your selves from this untoward generation. For (as the same Apostle testifieth in another place) even Baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ. Doubt ye not therefore, but earnestly believe that he will favourably receive these present persons, truly repenting and coming unto him by faith that he will grant them remission of their sins, and bestow upon them the holy Ghost; that he will give them the blessing of eternal life, and make them partakers of his everlasting kingdom.

Wherefore we being thus perswaded of the good will of our heavenly Father towards these persons, declared by his Son Jesus Christ; let us faithfully and devoutly give thanks to him, and say,

Almighty & everlasting God, heavenly Father, we give thee humble thanks that thou hast vouchsafed to call us to the knowledge of thy Grace and Faith in thee: Increase this Knowledge, and confirm this Faith in us evermore: Give thy holy Spirit to these persons, that they may be born again, and be made heirs of everlasting Salvation, thro' our Lord Jesus Christ, who liveth and reigneth with thee and the holy Spirit, now and forever. Amen.

¶ Then the Priest shall speak to the persons to be baptized, on this wise.

Welbeloved, who are come hither desiring to receive holy Baptism, ye have heard how the congregation hath prayed, that our Lord Jesus

Baptism of those of riper years.

Jesus Christ would vouchsafe to receive you and bless you, to release you of your sins, to give you the kingdom of heaven and everlasting life. *Ye* have heard also that our Lord Jesus Christ hath promised in his holy word to grant all these things that we have prayed for; which promise he for his part will most surely keep and perform.

Wherefore after this promise made by Christ, *ye* must also faithfully for your part promise in the presence of these your witnesses, and this whole congregation, that *ye* will renounce the devil and all his works, and constantly believe Gods holy word, and obediently keep his commandments.

Then shall the Priest demand of each of the persons to be baptized severally, these Questions following.

Quest. Dost thou renounce the Devil and all his Works, the vain Pomp and Glory of the World, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow nor be led by them?

Ans. I renounce them all.

Min. Dost thou believe in God the Father Almighty, maker of Heaven and Earth?

And in Jesus Christ his only begotten Son our Lord? And that he was conceived by the holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead and buried; that he went down into Hell, and did also rise again the third day; that he ascended into Heaven, and sitteth at the right hand of God the Father Almighty; & from thence shall come again at the end of the world to judge the quick & the dead?

And dost thou believe in the holy Ghost; the holy Catholick Church the communion of Saints; the Remission of sins; the Resurrection of the flesh; the everlasting life after death?

Ans. All this I stedfastly believe.

Min. Wilt thou be baptized in this faith?

Ans. That is my desire.

Min. Wilt thou then obediently keep Gods holy Will and Commandments, and walk in the same all the days of thy life?

Ans. I will endeavour so to do God being my helper.

Then shall the Priest say,

O Merciful God, grant that the old Adam in these persons may be buried, that the new man may be raised up in them. *Amen.*

Grant that all Carnal Affections may dye in them, and that all things belonging to the Spirit may live and grow in them. *Amen.*

Grant that they may have power & strength to have victory, and to triumph against the Devil, the World, and the Flesh. *Amen.*

Grant that they being here dedicated to thee by our Office and Ministry, may also be endued with heavenly Virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

Almighty everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both Water and Blood, and gave commandment to his disciples, that they should go teach all Nations, and baptize them in the Name of the Father; and of the Son, and of the holy Ghost; Regard, we beseech thee, the Supplications of this Congregation; Sanctifie this Water to the mystical washing away of sin; and grant that the persons now to be

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baptized therein, may receive the fullness of thy grace, and ever remain in the number of thy faithful and elect Children, through Jesus Christ our Lord. Amen.

Then shall the Priest dip him in the water, or pour water upon him, saying,

I baptize thee in the Name of the Father, and of the Son, and of the holy Ghost. Amen.

Then shall the Priest say,

VE receive this Person into the Congregation of Christs flock, and do thou him with the sign of the Cross, in token whereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his Banner, against Sin, the world and the Devil; & to continue Christs faithful Souldier and Servant unto his lives end. Amen.

Then shall the Priest say,

Being now, dearly beloved brethren, that these persons are regenerated and grafted into the body of Christs Church, let us give thanks unto almighty God for these benefits, with one accord make our Prayers unto him, that they may lead the rest of their life according to this beginning.

Then shall be said the Lords Prayer; all kneeling.

Our father, which art in heaven, Hallowed be thy Name. Thy kingdom come, thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

WE yeild thee humble thanks, O heavenly father, that thou hast vouchsafed to call these persons to the knowledge of thy grace and faith in Jesus Christ; increase this knowledge and confirm thy faith in us evermore. Give thy holy Spirit unto these persons, that being now-born again, they may be made heirs of everlasting Salvation through

our Lord Jesus Christ, they may continue thy Servants, and attain thy Promises, through the same Lord Jesus Christ thy Son, who liveth and reigneth with thee in the unity of the same holy Spirit everlastingly. Amen.

Then all standing up.

FOrasmuch as these persons have promised in your presence to renounce the Devil and all his works, to believe in God, and to serve him; Ye must remember that it is your part and duty to put them in mind what a solemn vow, promise and profession they have now made before this Congregation, and especially before you their chosen Witnesses. And ye are also to call upon them to use all diligence to be rightly instructed in Gods holy Word, that so they may grow in grace, and in the knowledge of our Lord Jesus Christ, and live godly, righteously and soberly in this present world.

AND as for you, who have now by Baptism put on Christ, it is your part and duty also, being made the Children of God, and of the light, by faith in Jesus Christ, to walk answerably to your Christian calling, and as become the Children of Light; remembering always that Baptism representeth unto us our Profession; which is, To follow the example of our Saviour Christ, and to be made like unto him; that as he died and rose again for us, so should we who are baptized, dye from sin, and rise again unto Righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all vertue and godliness of living.

TAKE away all scruple concerning the sign of the Cross in Baptism; the true explication thereof, and the just Reasons for the retaining of it, may be seen in the 30 Canon, first published in the year 1604.

Catechism, that is to say, An Instruction to be learned of every Person before he be Confirmed by the Bishop.

Q. VVhat is your name?

Answer. N or M.

Q. Who gave you this name?

A. My Godfathers and Godmothers in my baptism, wherein I was

made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

Q. What did your Godfathers and Godmothers then for you?

Answer.

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Ans. They did promise and vow three things in my name. First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the Articles of the Christian faith. And thirdly, that I should keep Gods holy will and commandments, and walk in the same all the days of my life.

Quest. Dost thou not think that thou art bound to believe, and to do, as they have promised for thee?

Ans. Yes verily; and by Gods help so I will. And I heartily thank our heavenly Father, that he hath called me to the state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my lives end.

Catechist. Rehearse the Articles of thy Belief.

Ans. I Believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord, Who was conceived by the holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into Hell, The third day he rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty: From whence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholick Church; The communion of Saints, The forgiveness of sins; The resurrection of the body, And the life everlasting. *Amen.*

Quest. What dost thou chiefly learn in these Articles of thy Belief?

Ans. First, I learn to believe in God the Father who hath made me, and all the world.

Secondly, in God the Son, who hath redeemed me, and all mankind.

Thirdly, in God the Holy Ghost who sanctifieth me, and all the elect people of God.

Quest. You said that your Godfathers and Godmothers did promise for you, that ye should keep Gods commandments. Tell me how many there be?

Answer. Ten.

Question. Which be they?

Answer.

THe same which God spake in the Twentieth chapter of Exodus saying, I am the Lord thy God, who brought thee out of the land of Egypt out of the house of bondage.

I. Thou shalt have none other Gods but me,

II. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bowe down to them, nor worship them. For I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation on of them that hate me, and shew mercy unto thousands in them that love me & keep my commandments.

III. Thou shalt not take the Name of the Lord thy God in vain, for the Lord will not hold them guiltless that take his Name in vain.

IV. Remember that thou keep the sabbath-day. Six days shalt thou labour and do all that thou hast to do; but the seventh day is the Sabbath day.

ath of the Lord thy God. In it thou shalt do no manner of work, thou and thy son, and thy daughter, thy man-servant, thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Quest. What dost thou chiefly learn of these commandments?

Ans. I learn two things: my duty towards God, and my duty towards my neighbour.

Quest. What is thy duty towards God?

Ans. My duty towards God, is to believe in him, to fear him, & to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his Word; and to serve him truly all the days of my life.

Quest. What is thy duty towards thy neighbour?

Ans. My duty towards my neighbour, is to love him as my self, and to do to all men as I would they should do unto me. To love, honour and succour my father and mother. To honour and obey the Queen, and all that are put in authority under her. To submit my self to all my governors, teachers, spiritual pastors and masters. To order my self lowly and reverently to all my betters. To hurt no body by word or deed. To be true and just in all my dealings. To bear no malice nor hatred in my heart. To keep my hands from picking and stealing, and my tongue from evil speaking, lying and slandering. To keep my body in temperance, and soberness, and chastity. Not to covet nor desire other mens goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.

Catechist. My good child, know this, that thou art not able to do these things of thy self, nor to walk in the commandments of God, and to serve him without his special grace, which thou must learn at all times to call for by diligent prayer. Let me hear therefore if thou canst say the Lords Prayer?

Answer.

Our Father which art in Heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Quest. What desirest thou of God in this Prayer?

Ans.

Confirmation.

Ans. I desire my Lord God our heavenly father, who is the giver of all goodness, to send his grace unto me, and to all people, that we may worship him, serve him, and obey him, as we ought to do. And I pray unto God, that he will send us all things that be needful both for our souls and our bodies; and that he will be merciful unto us, and forgive us our sins; and that it will please him to save and defend us in all dangers ghostly & bodily; and that he will keep us from all sin and wickedness, and from our ghostly enemy, and from ever lasting death. And this I trust he will do of his mercy and goodness, thro' our Lord J. his Christ. And therefore I say, *Amen.* So be it.

Q. How many Sacraments hath Christ ordained in his Church?

Ans. Two only, as generally necessary to Salvation, that is to say, Baptism, and the Supper of the Lord.

Quest. What meanest thou by this word Sacrament?

A. I mean an outward and visible Sign of an inward and spiritual Grace, given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Qu. How many parts are there in a Sacrament?

Ans. Two: The outward visible sign, and the inward spiritual grace.

Qu. What is the outward visible Sign or form in Baptism?

Ans. Water; wherein the person is baptized, In the Name of the Father, and of the Son, and of the holy Ghost.

Qu. What is the inward & spiritual grace?

Ans. A death unto sin, and a new birth unto righteousness; for being by nature born in

sin, and the children of wrath, we are hereby made the Children of Grace.

Qu. What is required of Persons to be baptized? *Ans.* Repentance, wherein they forsake sin, and faith, whereby they steadfastly believe the Promises of God, made them in that Sacrament.

Qu. Why then are Infants baptized, when by reason of their tender age they cannot perform them?

Ans. Because they promise them both their Sureties; which Promise, when they come to age, themselves are bound to perform.

Qu. Why was the Sacrament of the Lords Supper ordained?

Ans. For the continual remembrance the Sacrifice of the death of Christ, and of the benefits which we receive thereby.

Qu. What is the outward part or sign the Lords Supper?

Ans. Bread and Wine, which the Lord hath commanded to be received.

Q. What is the inward part, or thing signified?

Ans. The Body and Blood of Christ, which are verily and indeed taken and received the faithful in the Lords Supper.

Qu. What are the benefits whereof we are partakers thereby?

Ans. The strengthening and refreshing our Souls by the body and blood of Christ, our Bodies are by the Bread and Wine.

Qu. What is required of them who come to the Lords Supper?

Ans. To examine themselves, whether they repent them truly of their former sin, stedfastly purposing to lead a new life; have a lively faith in Gods mercy thro' Christ, with a thankful remembrance of his death, and in charity with all men.

All Fathers, Mothers, Masters and Dames shall cause their Children, Servants and Apprentices to come to the Church at the time appointed, and obediently to hear and be instructed and examined by the Minister, until they have learned all that is here appointed for them to learn.

So soon as Children are come to a competent Age, and can say in their Mother tongue the Creed, the Lords Prayer and the ten Commandments; and also can answer to other Questions of this short Catechism, they shall be brought to the Bishop, and bring Godfather or a Godmother to be witnesses of their Confirmation.

The Order of Confirmation, or laying on of hands.

TO the end that Confirmation edifying of such as shall receive may be ministered to the more the Church hath thought good

order, That none hereafter shall be confirmed, but such as can say the Creed, the Lords Prayer, and the ten Commandments; and can also answer such other questions as in the short catechism are contained: Which order is very convenient to be observed, to the end that children being now come to the years of discretion, and having learned what their Godfathers and Godmothers promised them in Baptism, they may themselves with their own mouth and consent openly before the Church ratify and confirm the same; and also promise, that by the grace of God they will evermore endeavour themselves faithfully to observe such things as they by their own confession have consented unto.

¶ Then shall the Bishop say,

O ye here in the presence of God and of this Congregation, renew the solemn promise and vow that has made in your name at your Baptism; ratifying and confirming the same in your own persons, and acknowledging your selves bound to believe and to do all these things which your Godfathers and Godmothers then undertook for you?

And every one shall audibly answer, I do?

Sh. Our help is in the Name of the Lord;

Ans. Who hath made heaven and earth

Bishop. Blessed be the Name of the Lord

Ans. Henceforth world without end.

Bishop. Lord, here our prayers.

Ans. And let our cry come unto thee.

Let us pray.

Almighty and everliving God, who hast vouchsafed to regenerate these thy servants by water and the Holy Ghost, and hast given unto them forgiveness of all their sins; Strengthen them, we beseech thee, O Lord, with the Holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace; the spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit of knowledge and true godliness, and fill them, O Lord, with the spirit of thy holy fear, now and for ever.

Amen.

¶ Then all of them kneeling, the Bishop shall lay his hand upon the head of every one severally, saying,

Defend, O Lord, this thy child [or this thy servant] with thy heavenly grace, that he may continue thine for ever: and daily increase in thy holy Spirit more and more, until he come unto thy everlasting Kingdom. *Amen.*

Bishop. The Lord be with you.

Ans. And with thy Spirit.

¶ And (all kneeling down) the Bishop shall add,

Let us pray.

Our Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. *Amen.*

¶ And this Collect.

Almighty and everlasting God, who makest us both to will and to do those things that be good and acceptable

Matrimony.

acceptable unto thy divine Majesty ; We make our humble supplication unto thee for these thy servants, upon whom (after the example of thy holy Apostles) we have now laid our hands, to certifye them (by this sign of thy favour and gracious goodness towards them. Let thy fatherly hand, we beseech thee, ever be over them ; let thy Holy Spirit ever be with them ; and so lead them in the knowledge and obedience of thy Word, that in the end they may obtain everlasting life, through our Lord Jesus Christ, who liveth and reigneth, ever one God, world with-

out end. *Amen.*

O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctifie and govern both our hearts, and bodies in the ways of thy laws, and in the works of thy commandments, that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. *Amen.*

THe blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you, and remain with you for ever. *Amen.*

The Form of Solemnization of Matrimony.

First the Banns of all that are to be married together, must be published in the Church three severall Sundays or Holidays, in the time of Divine Service, immediately before the sentences for the Offertory : the Curate saying after the accustomed manner.

I Publish the banns of Marriage between *M.* of — and *N.* of — If any of you know cause or just impediment why these two persons should not be joynd together in holy Matrimony, ye are to declare it: This is the First [*second or third*] time of asking.

And if the persons that are to be married, dwell in divers Parishes, the Banns must be asked in both, Parishes ; and the Curate of the one Parish shall not solemnize Matrimony betwixt them, without a Certificate of the Banns being thrice asked, from the Curate of the other Parish.

At the day and time appointed for solemnization of Matrimony, the persons to be married shall come into the Church with their friends and neighbours: And there standing together, the man on the right hand, and the woman on the left, the Priest shall say.

Dearly beloved, we are gathered together here in the sight of

God, & in the face of this Congregation, to joyn together this man & this woman in holy Matrimony, which is an honourable state instituted of God in the time of mans innocency, signifying unto us the mystical union that is betwixt Christ and his Church, which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought in Cana of Galilee, and is commended of Saint Paul to be honorable among all men ; and therefore is not by any to be enterprised, nor taken in hand unadvisedly, lightly, or wantonly, to satisfie mens carnal lusts and appetites, like brute beasts that have no understanding ; but reverently, discreetly, advisedly, soberly, and in the fear of God, duly considering the cause for which matrimony was ordained.

First, it was ordained for the procreation of children, to be brought up in the fear & nurture of the Lord, and to the praise of his holy Name.

Secondly, it was ordained for a remedy

remedy against sin, and to avoid fornication, that such persons as have not the gift of continency, might marry, and keep themselves undefiled members of Christs body.

Thirdly, it was ordained for the mutual society, help, and comfort that the one ought to have of the other, both in prosperity and adversity: into which holy estate these two persons present come now to be joyned. Therefore if any man can shew any just cause why they may not lawfully be joyned together, let him now speak, or else hereafter forever hold his peace.

¶ And also speaking to the persons that shall be married, he shall say.

I Require and charge you both (as ye will answer at the dreadful day of judgment, when the secrets of all hearts shall be disclosed) that if either of you know any impediment, why ye may not be lawfully joyned together in matrimony, ye do now confess it. For be ye well assured, that so many as are cupled together otherwise then Gods Word doth allow, are not joyned together by God, neither is their matrimony lawful.

¶ If no impediment be alledged, then shall the Curate say unto the man,

N. Wilt thou have this woman to thy wedded wife, to live together after Gods ordinance, in the holy estate of matrimony? Wilt thou love her, comfort her, honour and keep her in sickness and in health, and forsaking all other, keep thee only unto her, so long as ye both shall live?

The man shall answer,
I will.

¶ Then shall the Priest say unto the woman.

Wilt thou have this man to thy wedded husband, to live together after Gods ordinance, in the holy estate of matrimony? Wilt thou obey him, serve him love, honour, and keep him in sickness & in health, and forsaking all other, keep thee only unto him, so long as ye both shall live?

The woman shall answer,

I will.

Then shall the Minister say,

Who giveth this woman to be married to this man?

Then shall they give their troth to each other in this manner.

The Minister receiving the woman at her fathers or friends hands, shall cause the man with his right hand to take the woman by her right hand, and to say after him as followeth.

I N. take thee N. to be my wedded wife, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to Gods holy ordinance; and thereto I plight thee my troth.

Then shall they loose their hands, and the woman with her right hand taking the man by his right hand, shall likewise say after the Minister;

I N. take thee N. to my wedded husband, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, & to obey, till death us do part; according to Gods holy ordinance; and thereto I give thee my troth.

Then

Matrimony.

Then shall they again loose their hands, and the man shall give unto the woman a ring, laying the same upon the book. And the Priest taking the ring, shall deliver it unto the man, to put upon the fourth finger of the womans left hand. And the man holding the ring there, and taught by the Priest, shall say,

With this Ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow: In the Name of the Father, and of the Son, and of the holy ghost. *Amen.*

Then the man leaving the ring upon the four finger of the womans left hand, they shall both kneel down, and the Minister shall say,

Let us pray.

O Eternal God, Creator and Preserver of all mankind, giver of all spiritual grace, the author of everlasting life; Send thy blessing upon these thy servants, this man and this woman, whom we bless in thy Name; that as Isaac and Rebbecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made (whereof this Ring given and received is a token and pledge) and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord. *Amen.*

Then shall the Priests joyn their right hands together, and say,

Those whom God hath joyned together let no man put asunder.

Then shall the minister speak unto the people.

Forasmuch as N. and N. have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth

either to other, and have declared the same by giving and receiving of a Ring, and by joyning of hands; I pronounce that they be Man and Wife together, In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

And the Minister shall add this Blessing.

God the Father, God the Son, God the Holy Ghost bless, preserve and keep you; the Lord mercifully with his favour look upon you, and so fill you with all spiritual benediction and grace, that ye may so live together in this life, that in the world to come ye may have life everlasting. *Amen.*

Then the Minister or Clerks going to the Lords Table, shall say or sing this Psalm following. Psal 128.

Bless'd are all they that fear the Lord: and walk in his ways.

For thou shalt eat the labour of thine hands; O well is thee, and happy shalt thou be

Thy wife shall be as the fruitful vine: upon the walls of thy house.

Thy children like the olive branches: round about thy table.

Lo, thus shall the man be blessed; that feareth the Lord.

The Lord from out of Sion shall so bless thee; that thou shalt see Jerusalem in prosperity all thy life long;

Yea, that thou shalt see thy childrens children; and peace upon Israel.

Glory be to the Father, and to the Son; and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

Or this Psalm. 67.

God be merciful unto us, and bless us: and shew us the light of his countenance,

Matrimony.

aintenance, and be merciful unto us.
That thy way may be known upon earth;
saving health among all nations.
Let the People praise thee, O God; yea,
all the People praise thee.
O let the Nations rejoyce and be glad; for
thou shalt judge the folk righteously, and go-
vern the Nations upon earth.
Let the People praise thee, O God; let
the People praise thee.

Then shall the earth bring forth her in-
crease; and God, even our own God, shall
bless us his blessing.
God shall bless us; and all the ends of the
earth shall fear him.

Glory be to the Father, &c.

As it was in the beginning, &c.

*In the Man and the Woman kneeling, the Priest
shall say, Lord, have mercy upon us.*

Ans. Christ have mercy upon us.

Ain. Lord, have mercy upon us.

*Our father which art in heaven; Hallow-
ed be thy name. Thy kingdom come.
Thy will be done in earth, As it is in heaven.
Give us this day our daily bread. And forgive
our trespasses, As we forgive them that
trespass against us. And lead us not into tempta-
tion; but deliver us from evil. Amen.*

*Ain. O Lord, save thy Servant, and thy
hand-maid.*

Ans. who putteth their trust in thee.

*Ain. O Lord, send them help from thy
heavenly place.*

Ans. And evermore defend them.

Ain. Be unto them a tower of strength,

Ans. From the face of their enemy.

Ain. O Lord, hear our Prayer.

Ans. And let our Cry come unto thee.

O God of Abraham, God of Isaac, God
of Jacob, bless these thy Servants,
and sow the seed of eternal life in their hearts,
that whatsoever in thy holy Word they shall
truly learn, they may indeed fulfill the
same. Look, O Lord, mercifully upon them
in heaven, and bless them. And as thou
send thy blessing upon Abraham and Sa-
ra to their great comfort; so vouchsafe to
send thy blessing upon these thy Servants, that
obeying thy will, and always being in safe-
ty under thy Protection, may abide in thy
love unto their lives end, thro' Jesus Christ
our Lord, Amen.

*Prayer next following shall be omitted where
the woman is past Child-bearing.*

O Merciful Lord and heavenly father, by
whose gracious gift mankind is increa-
sed; We beseech thee assist with thy blessing
these two persons, that they may both be fruit-
ful in procreation of Children, and also live
together so long in godly love and honesty,
that they may see their children Christianly
and virtuously brought up, to thy praise and
honour, thro' Jesus Christ our Lord, Amen.

O God, who by thy mighty Power hast
made all things of nothing, who also
(after other things set in order) didst appoint,
that out of man (created after thine own I-
mage and similitude) Woman should take her
beginning; and knitting them together, didst
teach, that it should never be lawful to put a-
sunder those whom thou, by Matrimony, hadst
made one: O God, who hast consecrated the
state of Matrimony to such an excellent
Mystery, that in it is signified and represent-
ed the spiritual marriage and unity betwixt
Christ and his Church; Look mercifully upon
these thy Servants, that both this Man may
love his Wife, according to thy word (as Christ
did love his Spouse, the Church, who gave
himself for it, loving and cherishing it, even
as his own flesh) and also that this woman may
be loving and amiable, faithful and obedient
to her Husband, and in all quietness, sobriety
and peace, be a follower of holy and godly
Matrons. O Lord, bless them both, and grant
them to inherit thy everlasting kingdom, thro'
Jesus Christ our Lord, Amen.

Then shall the Priest say,

A Almighty God, who at the beginning didst
create our first Parents, Adam and Eve,
and did sanctifie and joyn them together in
Marriage; Pour upon you the riches of his
Grace, sanctifie and bless you, that ye may
please him both in body and soul, and live to-
gether in holy love, unto your lives end, Amen.

Exhortation.

All ye that are married, or that intend to
take the holy state of Matrimony upon
you, hear what the holy Scripture doth say as
touching the duty of Husbands towards their
Wives, and Wives towards their Husbands.

St. Paul in his Epistle to the *Ephesians*, cap. 5.
doth give this commandment to all married
men, Husbands, love your Wives, even as
Christ also loved the Church, and gave him-
self for it, that he might sanctify and cleanse
it with the washing of water, by the Word;
that he might present it to himself a glorious
Church,

The Visitation of the sick.

Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their Wives, as their own bodies; He that loveth his wife, loveth himself. For no man ever yet hated his own flesh, but nourisheth it and cherisheth it, even as the Lord the Church; for we are members of his body, of his flesh and of his bones. For this cause shall a man leave his Father and Mother, and shall be joyned unto his Wife, and they two shall be one flesh. This is a great mystery, but I speak concerning Christ and the Church. Nevertheless, let every one of you in particular so love his wife, even as himself, *Ephes. 5. 25.*

Likewise the same St. Paul writing to the *Colossians*, speaketh thus to all men that are married, Husbands, love your wives, and be not bitter against them, *Col. 3. 19.*

Hear also what St. Peter the Apostle of Christ, who was himself a married man, saith unto them that are married, Ye Husbands, dwell with your wives according to knowledge giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the Grace of Life, that your Prayers be not hindered, *1 S. Per. 3. 7.*

Hitherto ye have heard the duty of the husband towards the wife. Now likewise ye Wives, hear and learn your Duties toward your Husbands, even as it is plainly set forth in holy Scripture.

St. Paul in the afore-mentioned Epistle to

the *Ephesians*, teacheth you thus: Wives, submit yourselves to your husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church; and he is the Saviour of the body. Therefore as the Church is subject unto Christ, so the wives be to their own husbands in every thing. And again, he saith, Let the wife love her husband as her own self, as the Church loveth herself, that she may present herself unto him, purified in water by the word, that she may bring forth unto him the pure church, without spot or wrinkle, or any such thing, as she herself is holy and without blemish. *Ephes. 5. 22.*

And in his Epistle to the *Colossians*, St. Paul giveth you this short Lesson, Wives, submit yourselves unto your own Husbands, as unto the Lord. *Col. 3. 18.*

St. Peter also doth instruct you very wisely saying, Ye wives be in subjection to your own husbands; that if any obey not the word of the Lord, they also may without the Word be won by the Conversation of the Wives; while they behold your chaste conversation coupled with fear. Whose adorning, let it not be that outward adorning of plating the Hair, and wearing of Gold, or of putting on of Apparel, but let it be the hidden man of the heart, that which is not corruptible, even the Ornament of a meek and quiet Spirit, which is the sight of God, of great price. For after this manner in the old time, the holy women, who trusted in God, adorned themselves, being in subjection unto their own Husbands, even as Sarah obeyed Abraham, calling him Lord; whose daughters ye are, as long as ye do well, and are not afraid with any amazement. *1 S. Per. 3. 1.*

The Order of the Visitation of the sick.

When the Minister is sent for, and he cometh to the sick mans house, he shall say, Peace be to this house, and to all that dwell in it.

When he cometh to the sick man, kneeling down, (shall say.)

Remember not, Lord, our Iniquities, nor the iniquities of our fore-fathers. Spare us, good Lord, spare thy People, whom thou hast redeemed with thy most precious blood, and be not angry with us forever.

Ans. Spare us, good Lord,

Let us pray,

Lord have mercy upon us.

Christ have mercy upon us.

Our Father, which art in heaven; hallowed be thy name. Thy kingdom come.

Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Min. O Lord, save thy Servant;

Ans. Which putteth his trust in thee.

Min. Send him help from thy holy place.

Ans. And evermore mightily defend him.

M. Let the enemy have no advantage of thee.

Ans. Nor the wicked approach to hurt thee.

M. Be unto him, O Lord, a strong tower.

A. from the face of his enemy.

M. O Lord, hear our Prayers;

A. And let our Cry come unto thee.

The Visitation of the Sick.

O Lord, Look down from heaven, behold, visit and relieve thy servant. Look upon *him* with eyes of thy mercy, give *him* command and sure confidence in thee, deliver *him* from the danger of the enemy, and keep *him* in perpetual peace and safety, through Jesus Christ our Lord. Amen.

Ear us Almighty and most merciful God, and Saviour; extend accustomed goodness to this thy servant who is grieved with sickness, arise we beseech thee, this thy early correction to *him*; that the effect of *his* weakness may add strength to *his* faith, and seriousness to *his* repentance. That if it shall be thy good pleasure to restore *him* to *his* former health, *he* may lead the residue of *his* life in thy fear and to thy glory; or give *him* grace so to take thy visitation; that after this painful life ended, *he* may dwell with thee in everlasting, through Jesus Christ our Lord. Amen.

shall the Minister exhort the sick person after this form, or other like.

Early beloved, know this, that Almighty God is the Lord of life and death, and of all things to us pertaining, as youth, strength, health, age, weakness, and sickness. Therefore, whatsoever your sickness, know you certainly that it is Gods visitation. And for what cause soever sickness is sent unto you; whether to try your patience for the example of others, and that your faith may be found in the day of the Lord, stable, glorious, and honourable, to the increase of glory and endless life; or else it be sent unto you to correct and amend in you whatsoever

ever doth offend the eyes of your heavenly Father, know you certainly, that if you truly repent you of your sins, and bear your sickness patiently, trusting in Gods mercy, for his dear Son, Jesus Christs sake, and render unto him humble thanks for his fatherly visitation, submitting yourself wholly unto his will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

If the person visited be very sick, then the Curate may end his exhortation in this place, or proceed.

TAKE therefore in good part, the chastisement of the Lord: for (as Saint Paul saith in the twelfth Chapter to the Hebrews) whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? for they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. These words, good brother; are written in holy Scripture for our comfort and instruction; that we should patiently, and with thanksgiving bear our heavenly Fathers correction, whensoever by any manner of adversity, it shall please his gracious goodness to visit us. And there should be no greater comfort

The Visitation of the Sick

comfort to Christian persons, then to be made like unto Christ, by suffering patiently aduertities, troubles, and sicknesses. For he himself went not up to joy, but first he suffered pain; he entred not into his glory before he was crucified. So truly our way to eternal joy, is to suffer here with Christ; and our door to enter into eternal life, is gladly to die with Christ; that we may rise again from death, and dwell with him in everlasting life. Now therefore taking your sickness, which is thus profitable for you patiently, I exhort you in the Name of God, to remember the profession which you made unto God in your Baptism. And forasmuch as after this life, there is an account to be given, unto the righteous judge, by whom all must be judged without respect of persons; I require you to examine your self and your estate both toward God and man; so that accusing and condemning your self for your own faults, you may find mercy at our heavenly Fathers hand for Christs sake, and not be accused and condemned in that fearful judgment. Therefore I shall rehearse to you the Articles of our Faith, that you may know whether you do believe as a Christian man should or no.

Here the Minister shall rehearse the Articles of the Faith, saying.

DOst thou believe in God the Father Almighty, Maker of heaven and earth;

And in Jesus Christ his only begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead and buried; that he went down

into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence he shall come again at the end of the world to judge the quick and the dead?

And dost thou believe in the Holy Ghost; The holy Catholick Church; the Communion of Saints; the remission of sins; the resurrection of the flesh; And everlasting life after death?

Then the sick person shall answer,
All this I stedfastly believe.

Then shall the Minister examine whether he repent him truly of his sins, and be in conformity with all the world, exhorting him to forgive, from the bottom of his heart, persons that have offended him; and if he have offended any other, to ask them forgiveness; and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he hath not before disposed of his goods, him then be admonished to make his Will, and to declare his Debts, what he oweth, and what is owing to him, for the better discharging of his conscience, and the quietness of his Executors. But men should be put in remembrance to take order in the settling of their temporal estates, while they are in health. The Minister should not omit earnestly to move such sick persons as are of ability, to be liberal to the Poor.

Here also shall the sick person be moved to make special confession of his sins, if he feel his Conscience troubled with any weighty matter. After which confession, the Priest shall absolve him (if he humbly and heartily desire it) after this sort,

Our Lord Jesus Christ, who have left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences: And by his Authority committed to me, absolve thee from all thy sins. In the

ame of the Father, and of the Son,
d of the Holy Ghost. *Amen.*

Let us pray.

O Most merciful God, who accord-
ing to the multitude of thy
mercies, dost so put away the sins of
those who truly repent, that thou
rememberest them no more; Open
thine eye of mercy upon this thy ser-
vant, who most earnestly desireth
pardon and forgiveness. Renew in
me (most loving Father) whatsoever
hath been decayed by the fraud and
guile of the devil or by his own car-
nal will and frailness; preserve and
continue this sick member in the unity
of the Church; consider his contriti-
on, accept his tears, assuage his pain,
it shall seem to thee most expedient
for him. And forasmuch as he putteth
his full trust only in thy mercy, im-
pute not unto him his former sins;
but strengthen him with thy blessed
spirit; and when thou art pleased
to take him hence, take him unto thy
glourie, through the merits of thy
only dearly beloved Son Jesus Christ
our Lord. *Amen.*

*Then shall the Minister say this 71 Psalm,
ending at the 17 verse.*

After which he shall add,

O Saviour of the world, who by
thy cross and precious blood
hast redeemed us, save us and help
us, we humbly beseech thee, O Lord.

¶ Then shall the Minister say,

The Almighty Lord, who is a most
strong tower to all them that
trust in him, to whom all
things in heaven, in earth, and under
the earth do bowe and obey, be now,
and evermore thy defence, and make
us know and feel, that there is
no other name under heaven given

to man, in whom, and through whom
thou mayest receive health and salva-
tion, but only the Name of our Lord
Jesus Christ. *Amen.*

Unto Gods gracious mercy and
protection we commit thee. The
Lord bless thee, and keep thee. The
Lord make his face to shine upon thee
and be gracious unto thee. The Lord
lift up his countenance upon thee,
and give thee peace, both now and
evermore. *Amen.*

A Prayer for a sick Child.

O Almighty God and merciful Fa-
ther, to whom alone belong the
issues of life and death; Look down
from heaven, we humbly beseech
thee, with the eyes of mercy upon
this Child now lying upon the bed of
sickness: Visit him, O Lord, with
thy salvation; deliver him in thy
good appointed time, from his bodily
pain, and save his soul for thy mer-
cies sake. That if it shall be thy plea-
sure to prolong his days here on earth,
he may live to thee, and be an instru-
ment of thy glory, by serving thee
faithfully, and doing good in his ge-
neration; or else receive him into
those heavenly habitations, where the
souls of them that sleep in the Lord
Jesus enjoy perpetual rest and felicity.
Grant this, O Lord, for thy mercies
sake, in the same thy Son our Lord
Jesus Christ, who liveth and reigneth
with thee and the Holy Ghost, ever
one God, world without end. *Amen.*

*A Prayer for a sick person when there ap-
peareth small hope of recovery.*

O Father of mercies, and God of
all comfort, our only help in
time of need; We flie unto thee for
succour in behalf of this thy servant,
here

The Visitation of the Sick.

here lying under thy hand in great weakness of body. Look graciously upon *him*, O Lord; and the more the outward man decayeth, strengthen *him*, we beseech thee, so much the more continually with thy grace and holy Spirit, in the inner man. Give *him* unfeigned repentance for all the errors of his life past, and stedfast faith in thy Son Jesus, that *his* sins may be done away by thy mercy, and *his* pardon sealed in heaven, before *he* go hence, and be no more seen. We know, O Lord, that there is no word impossible with thee; and that if thou wilt, thou canst even yet raise *him* up, and grant *him* a longer continuance amongst us. Yet forasmuch as in all appearance the time of *his* dissolution draweth near, so fit and prepare *him*, we beseech thee, against the hour of death, and after his departure hence in peace, and in thy favour, *his* soul may be received into thine everlasting kingdom through the merits and mediation of Jesus Christ thine only Son our Lord and Saviour. *Amen.*

A Commendatory Prayer for a sick Person at the point of Departure.

O Almighty God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; We humbly commend the soul of this thy servant, our dear brother, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly beseeching thee that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through

the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee. And teach us to survive, in this and other like spectacles of mortality, to see how fit and uncertain our own condition is, and so to number our days, that we may seriously apply our hearts to the holy and heavenly wisdom, which we live here, which may in the end bring us to life everlasting, through the merits of Jesus Christ thine only Son our Lord. *Amen.*

A Prayer for Persons troubled in Conscience.

O Blessed Lord, the Father of mercies, and the God of all comfort, we beseech thee look down in pity and compassion upon this thy afflicted servant. Thou writest better things against *him*, and makest *him* to possess *his* former iniquities; thy wrath lieth hard upon *him*, and *his* soul is full of trouble: But O merciful God, who hast written thy holy word for our learning, that we through patience and comfort of thy holy Scriptures might have hope; give *him* a right understanding of *himself*, and of the threats and promises, that *he* may neither cast away *his* confidence in thee, nor place it any where but in thee. Give *him* strength against all *his* temptations, and heal all *his* distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up thy tender mercies in displeasure; but make *him* to hear of joy and gladness, that the bones which thou hast broken may rejoice. Deliver *him* from fear of the enemy, and lift up the light of thy countenance upon *him*, and give *him* peace, through the merits & mediation of Jesus Christ our Lord. *Amen.*

The Communion for the Sick.

As much as all mortal men be subject to many sudden Perils, Diseases and Sickneses, and ever uncertain what time they shall depart out of this life; therefore, to the intent they may be always in a readiness to dye, whensoever it shall please Almighty God to them, the Ministers shall diligently, from time to time (but especially in the time of Peace, or other infectious Sickneses) exhort their Parishioners to the often receiving of the Communion of the Body and Blood of our Saviour Christ, when it shall be publickly ministered in the Church; that so doing, they may, in case of suddain visitation, have the cause to be disquieted for lack of the same. But if the sick person be not able to come to Church, and yet is desirous to receive the Communion in his house; then he must give early notice to the Minister, signifying also how many there are to communicate with him, which shall be 3, or 2 at the least) and having all things necessary prepared, he shall there presently celebrate the holy Communion, beginning with the Collect, Epistle and Gospel the following.

The Collect.

Almighty everlasting God, maker of mankind, who dost correct those whom thou dost love, and chastise every one whom thou dost reprove; We beseech thee to have mercy upon this thy servant visited with the hand, and to grant that he may receive his sickness patiently, and recover his bodily health (if it be thy gracious will) and whensoever his soul shall depart from the body, it may without spot be presented unto thee, through Jesus Christ our Lord. *Amen.*

The Epistle.

MY Son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth, he chasteneth; and scourgeth every son whom he receiveth. *Heb. 12. 5.*

The Gospel.

Verily, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting Life, and shall not come into condemnation, but is passed from death unto life. *St. John 5. 24.*

After which, the Minister shall proceed according to the form before prescribed for the Communion, beginning at these words [*He that do truly, &c.*]

That if a man either by extremity of sickness, or for want of warning in due time to the Minister, or for lack of company to receive with him, or by any other just impediment, do receive the Sacrament of Christ's Body and Blood, the Minister shall instruct him; That do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered for him, and shed his Blood for his Redemption, earnestly remembring benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the Body and blood of our Saviour Christ, profitably to his Souls health, altho' he do not receive the Sacrament with his Mouth.

In the time of Plague, Sweat, or such other like contagious times of Sickness or Diseases, when none of the Neighbours can be got to communicate with the sick, in their houses, for fear of the infection, upon special request of the sick, the Minister may only communicate with him.

The Order for the Burial of the Dead.

It is to be Noted, That the Office ensuing is not to be used for any that are Anbaptized, or Excommunicate, or have laid violent hands upon themselves.

Christis and Clerks meeting the Corps at the entrance of the Church-Yard, and going before towards the Grave, shall say or sing,
In the Resurrection and the Life, saith the Lord; he that believeth in me, tho he

were dead, yet shall he live. And whosoever liveth, and believeth in me, shall never dye. *St. John 11. 25, 26.*

I know that my Redeemer liveth, and that he shall stand at the latter day upon the Earth.

Burial of the Dead.

Earth. And tho' after my skin, worms destroy this body; yet in my flesh shall I see God: whom I shall see for my self, and mine eyes shall behold, and not another, *Job 19. 25.*

VVE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord taketh away; blessed be the name of the Lord. *2 Tim. 6. 7. Job 1. 21.*

After they are come into the Church, shall be read the 39 and 90 Psal. one or both.

After which shall follow the Lesson, taken out of 1 Cor. 15 chap.

NOW Christ is risen from the dead, and become the first fruits of them that sleep. For since by man came death, by man came also the Resurrection of the dead. For as in Adam all dye, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterwards they that are Christs, at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the father; when he shall have put down all Rule, and all Authority, and all Power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is Death; for he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the son also himself be subject unto him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they baptized for the dead? and why stand ye in jeopardy every hour? I protest by your rejoicing, which I have in Christ Jesus our lord, I dye daily, if after the manner of men I have fought with beasts at *Ephesus*, what advantage it me, if the dead rise not? Let us eat and drink, for to morrow we dye. Be not deceived, evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God. I speak thus to your shame. But some man will say, How are the dead raised up? and with what bodies do they come? Thou fool, that which thou sowest is not quickened except it dye. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain. But God giveth it a body, as it hath pleased him

and to every seed his own body. All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also Celestial bodies, and bodies Terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the Sun, & another glory of the Moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead: It is sown in corruption; it is raised in incorruption: It is sown in dishonour, it is raised in glory: It is sown in weakness, it is raised in power: It is sown a Natural body, it is raised a Spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living Soul, the last Adam was made a quickning Spirit. Howbeit, that was not first which is spiritual; but that which is natural, and afterward that which is spiritual. The first man is of the earth, earthy, the second man is the Lord from heaven. As is the earthy, such are they that are earthy, and as is the heavenly, such are they also that are heavenly. And as we have born the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery. We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; (for the trumpet shall sound, and the dead shall be raised incorruptible, & we shall be changed.) For this corruptible must put on incorruption, and this mortal must put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the Victory, thro' our Lord Jesus Christ. Therefore my beloved Brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know, that your labour is not in vain in the Lord.

When they come to the Grave, the Priest shall say,
MAN that is born of a Woman, hath but a short time to live, and is full of misery. He cometh up, and is cut down like a flower; he fleeth as it were a shadow, and never cometh in one stay. In the midst of

Churching of Women.

we are in death: of whom may we seek
recor, but of thee, O Lord, who for our
art justly displeased? Yet, O Lord

most holy, O Lord, most mighty, O holy
most merciful Saviour, deliver us not in-
to bitter Pains of eternal Death.

Thou knowest, Lord, the secrets of our
hearts, shut not thy merciful ears to our
prayers; but spare us, Lord most holy, O God
most mighty, O holy and merciful Saviour,
thou most worthy Judge eternal, suffer us not
in our last hour for any Pains of Death, to
come from thee.

*While the Earth is cast upon the Body, the
Priest shall say,*

Orasmuch as it hath pleased Almighty
God of his great mercy to take unto him-
self the Soul of our dear Brother here departed,
therefore commit his body to the ground;
earth to Earth, Ashes to Ashes, Dust to Dust,
sure and certain hope of the Resurrection
eternal life, thro' our Lord Jesus Christ,
who shall change our vile Body, that it may
like unto his glorious Body, according to
thy mighty working, whereby he is able to
doe all things to himself.

Then shall be said,

Heard a Voice from heaven, saying unto
me, Write; From hence-forth blessed are
the dead, which die in the Lord; even so saith
the Spirit; for they rest from their labours,
Rev. 14. 13.

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

Our Father, which art in heaven; hallow
thy name, Thy kingdom come.
thy will be done in earth, As it is in heaven.
Give us this day our daily bread. And forgive
our trespasses, As we forgive them that
trespass against us, And lead us not into tempta-
tion; but deliver us from evil. Amen.

Almighty God, with whom doe live the
Spirits of them that depart hence in the
Lord, and with whom the Souls of the faithful
after they are delivered from the burden of
the flesh, are in joy & felicity; We give thee
heartly thanks, for that it hath pleased thee
to deliver this our Brother out of the Miseries of
this sinful world; beseeching thee that it may
please thee of thy gracious goodness, shortly
to accomplish the number of thine elect, and
to hasten thy kingdom, that we, with all those
that are departed in the true faith of thy holy
Name, may have our perfect Consummation
and Bliss, both in body and soul, in thy eternal
and everlasting glory, through Jesus Christ
our Lord, Amen.

The Collect.

O Merciful God, the Father of our Lord
Jesus Christ, who is the resurrection and
the life; in whom whosoever believeth, shall
live, tho' he die; and whosoever liveth and
believeth in him, shall not die eternally; who
also hath taught us (by his holy Apostle St.
Paul) Not to be sorry, as men without hope,
for them that sleep in him; We meekly be-
seech thee, father, to raise us from the death
of Sin, unto the life of Righteousness; that
when we shall depart this life, we may rest
in him, as our hope is, this our Brother doth,
and that at the general Resurrection in the
last day, we may be found acceptable in thy
sight, and receive that blessing which thy wel-
beloved Son shall then pronounce to all that
love and fear thee, saying, Come, ye blessed
children of my father, receive the kingdom
prepared for you from the beginning of the
world. Grant this, we beseech thee, O mer-
ciful father, through Jesus Christ our Medi-
ator and Redeemer. Amen.

The Grace of our lord Jesus Christ, and
the love of God, and the fellowship of
the holy ghost be with us all evermore. Amen.

The Thanksgiving of Women after Child-birth, commonly called, The Churching of Women.

*Woman, at the usual time after her Delivery,
shall come into the Church, and there kneel
down; and the Priest shall say unto her,*

Orasmuch as it hath pleased Al-
mighty God of his goodness to
preserve you in the great danger of
Child-birth, you shall therefore give
heartly thanks unto God, and say,

The 116 Psalm.

I Am well pleased: that the Lord
hath heard the voice of my prayer.

Communion.

That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

The snares of death compassed me round about; and the pains of hell gat hold upon me.

I found trouble and heaviness, and I called upon the Name of the Lord; O lord, I beseech thee, deliver my soul.

Gracious is the Lord and righteous, yea, our God is merciful.

The Lord preserveth the simple; I was in misery, and he helped me.

Turn again then unto thy rest, O my soul: for the Lord hath rewarded thee.

And, why? thou hast delivered my soul from death; mine eyes from tears, and my feet from falling.

I will walk before the Lord; in the land of the living.

I believed and therefore will I speak but I was sore troubled; I said in my haste, All men are liars.

What reward shall I give unto the Lord; for all the benefits that he hath done unto me?

I will receive the cup of salvation; and call upon the Name of the Lord.

I will pay my vows now in the presence of all his people; in the courts of the Lords house, even in the midst of thee, O *Jerusalem*, Praise the Lord.

Glory be to the Father, &c.

As it was in the beginning, &c.

Or else the 127 Psalm shall be read.

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father which art in Heaven Hallowed be thy Name. Thy kingdom come. Thy will be done earth, As it is in heaven. Give us this day our daily bread. And forgive our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil; For thine is the kingdom and the power and the glory, forever and ever. *Amen.*

Min. O Lord save this woman thy servant.

Ans. Who putteth her trust in thee

Min. Be thou to her a strong tower

Ans. From the face of her enemy.

Min. Lord, here our prayer.

A. And let our cry come unto thee

Let us pray.

O Almighty God, we give thee humble thanks, for that thou hast vouchsafed to deliver this woman thy servant from the great pain and peril of child-birth; Grant we beseech thee, most merciful Father, that she through thy help may both faithfully live, and walk according to thy will in this life present, and also may be partaker of everlasting glory in the life to come, through Jesus Christ our Lord. *Amen.*

A Communion, or denouncing of Gods anger and judgment against Sinners, with certain Prayers to be used on the first day of *Lent.*

After Morning Prayer, the Priest shall say,

Brethren in the primitive Church there was a Godly discipline, that at the beginning of *Lent* such persons

as stood convicted of notorious sin, were put to open penance, & punished in this world, that their souls might be saved in the Lord; And that others admonished

monished by their example, might the more afraid to offend.

Instead whereof (until the said discipline may be restored again, which much to be wished) it is thought good that at this time (in the presence of you all) should be read the general sentences of Gods cursing against impenitent sinners, gathered out of the ten and twentieth Chapter of Deuteronomy, and other places of Scripture; and that ye should answer to every sentence, *Amen*: To the intent it being admonished of the great indignation of God against sinners, they may the rather be moved to earnest true repentance, and may walk more warily in these dangerous days, arising from such vices, for which ye arm with your own mouths the wrath of God to be due.

Curst is the man that maketh any carved or molten image, to worship it. And the People shall answer, & say, Amen.

Curst is he that curseth his father or mother, Deut. 27. 15, 16. Amen.

Curst is he that removeth his neighbours land-mark, v. 18. Amen.

Curst is he that maketh the blind to lead out of his way, v. 18. Amen.

Curst is he that perverted the judgment of the stranger, the fatherless & widow, v. 19. Amen.

Curst is he that smiteth his neighbour unawares, v. 24. Amen.

Curst is he that lieth with his neighbours wife, Lev. 20. 10. Amen.

Curst is he that taketh Reward to condemn the innocent, Deut. 27. 25. Amen.

Curst is he that putteth his trust in man, and taketh man for his defence, and in the day of wrath shall he be cast forth from the Lord, Jer. 17. 5. Amen.

Curst are the Unmerciful, Fornicators, Adulterers, Covetous Persons, Idolaters, Drunkards and Extortioners, v. 25, 41. 1 Cor. 6, 9, 10. Amen.

Now seeing that all they are accursed, (as the Prophet David beareth witness)

who do err and go astray from the commandments of God, let us (remembering the dreadful judgment hanging over our heads, and always ready to fall upon us) Return unto our Lord God with all contrition and meekness of heart; bewailing & lamenting our sinful life, acknowledging and confessing our Offences, and seeking to bring forth worthy Fruits of Penance. For now is the axe put unto the root of the trees, so that every tree that bringeth not forth good fruit, is hewn down and cast into the fire, it is a fearful thing to fall into the hands of the living God: He shall pour down rain upon the thorns, Snares, Fire and Brimstone, Storm and Tempest; this shall be their portion to drink. For lo, the Lord is come out of his place to visit the wickedness of such as dwell upon the earth. But who may abide the day of his Coming? Who shall be able to endure when he appeareth? His fan is in his hand, and he will purge his floor, and gather his Wheat into the Barn, but he will burn the Chaff with unquenchable fire. The day of the Lord cometh as a thief in the night; and when men shall say, Peace; and all things are safe, then shall sudden Destruction come upon them, as sorrow cometh upon a woman travailing with child, & they shall not escape. Then shall appear the Wrath of God in the day of Vengeance, which obstinate Sinners, through the stubbornness of their heart, have heaped upon themselves, which despised the goodness, patience & long-sufferance of God, when he called them continually to Repentance. Then shall they call upon me (saith the Lord) but I will not hear; they shall seek me early, but they shall not find me; and that because they hated knowledge, and received not the fear of the Lord, but abhorred my Counsel, and despised my Correction. Then shall it be too late to knock when the door shall be shut; and too late to cry for mercy, when it is the time of Justice. O terrible voice of most just judgment, which shall be pronounced upon them, when it shall be laid unto them, *Cope cursed into the fire everlasting, which is prepared for the Devil and his Angels.* Therefore, Brethren, take ye heed betime, while the day of salvation lasteth; for the night cometh, when none can work; but let us, while we have the light, believe in the light, and walk as children of the light, that we be not cast into utter darkness, where is weeping and gnashing of teeth. Let us not abuse

above the goodness of God, who calleth us mercifully to amendment, and of his endless pity promisseth us forgiveness of that which is past, if with a perfect and true heart we return unto him. For tho' our sins be as red as scarlet, they shall be made white as snow; and tho' they be like Purple, yet they shall be made white as wool. Turn ye (saith the Lord) from all your Wickedness, and your sin shall not be your destruction. Cast away from you all your ungodliness that ye have done, make you new hearts, and a new spirit; wherefore will ye die, O ye house of Israel, seeing I have no pleasure in the death of him that dyeth, saith the Lord God? Turn ye then, and ye shall live. Altho' we have sinned, yet have we an Advocate with the father, Iesus Christ the righteous, and he is the Propitiation for our sins, For he was wounded for our Offences; and smitten for our Wickedness. Let us therefore return unto him, who is the merciful receiver of all true penitent Sinners; assuring our selves, that he is ready to receive us, and most willing to pardon us, if we come unto him with faithful repentance; if we will submit our selves unto him, and from hence-forth walk in his ways; if we will take his easy yoke, and light burden upon us, to follow him in lowliness, patience and charity, and be ordered by the governance of his holy Spirit; seeking always his glory, and serving him duly in our vocation with thanksgiving. This if we do, Christ will deliver us from the Curse of the Law, and from the extrem Malediction which shall light upon them that shall be let on the left hand; and he will set on his right hand, and give us the gracious benediction of his father, commanding us to take possession of his glorious Kingdom: unto which, he vouchsafe to bring us all, for his infinite mercy, Amen.

Then shall all kneel, and the Priest and Clerks shall say the 51 Psalm. After which, he shall say,

Lord, have mercy upon us.

Christ have mercy upon us.

Lord, have mercy upon us.

O Ur father which art in heaven; Hallowed be thy name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil, Amen.

Min. O Lord, save thy Servants;

Ans. That put their trust in thee.

Min. Send them help from above.

Ans. And evermore mightily defend the

Min. Help us, O God our Saviour.

Ans. And for the glory of thy name deliver us; be merciful to us sinners, for thy Name sake.

M. O Lord, hear our Prayer.

A. And let our Cry come unto thee.

Let us Pray.

O Lord, we beseech thee mercifully hear our Prayers, and spare all those who confess their sins unto thee, that they who Consciences by sin are accused, by thy merciful Pardon may be absolved, through Iesus Christ our Lord. Amen.

O Most mighty God and merciful Father who hast compassion upon all men, a hastest nothing that thou hast made, wouldest not the death of a sinner, but that should rather turn from his sin and be saved. Mercifully forgive us our Trespases; Receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is ever to have mercy; to thee on it appertaineth to forgive sins. Spare therefore, good Lord, spare thy People, who thou hast redeemed: Enter not into judgment with thy Servants, who are vile Earth and miserable Sinners; but so turn thine anger from us, who meekly acknowledge our vileness, and truly Repent us of our fault and so make haste to help us in this world that we may ever live with thee in the world to come, thro' Iesus Christ our Lord, Amen.

Then shall the People say after the Minister,

Turn thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, be favourable to thy People, who turn to thee in weeping, fasting and praying. For thou art a merciful God, full of compassion, long suffering, and of great pity. Thou spare when we deserve Punishment, And in thy wrath thinkest upon Mercy. Spare thy People, good Lord, spare them, And let not thine anger be brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us. Through the merits and mediation of thy blessed Iesus Christ our Lord. Amen.

Then the Minister alone shall say,

The Lord bless us and keep us; direct our light up the light of his Countenance upon us, and give us peace, now and for evermore. Amen.

The Psalter, or Psalms of David, after the Translation of the Great BIBLE, pointed as they are to be sung or said in Churches.

Morning Prayer. The First Day.

Psalm 1.

Blessed is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners; and hath not sat in the seat of the scornful.

2 But his delight is in the law of the Lord; and in his law will he exercise himself day and night.

3 And he shall be like a tree planted by the water side; that will bring forth his fruit due season.

4 His leaf also shall not wither; and look whatsoever he doth, it shall prosper.

5 As for the ungodly, it is not so with them; but they are like chaff which the wind scattereth away from the face of the earth.

6 Therefore the ungodly shall not be able to stand in the judgment; neither the sinners the congregation of the righteous.

7 But the Lord knoweth the way of the righteous; and the way of the ungodly shall perish.

Psalm 2.

Why do the Heathen so furiously rage together; and why do the people imagine a vain thing?

2 The Kings of the earth stand up, and the rulers take counsel together; against the Lord, and against his anointed.

3 Let us break their bonds asunder; and cut away their cords from us.

4 He that dwelleth in heaven, shall laugh them to scorn; the Lord shall have them in derision.

5 Then shall he speak unto them in his wrath; and vex them in his sore displeasure.

6 Yet have I set up my King; upon my holy hill of Zion.

7 I will preach the Law, whereof the Lord hath said unto me: Thou art my Son, this day have I begotten thee.

8 Desire of me; and I shall give thee the

heathen for thine inheritance; & the utmost parts of the earth for thy possession.

9 Thou shalt bruise them with a Rod of Iron; and break them in pieces like a Pottery vessel.

10 Be wise now therefore, O ye Kings; be learned, ye that be Judges of the earth.

11 Serve the Lord in fear; and rejoice unto him with reverence.

12 Kiss the Son, lest he be angry, and so ye perish from the right way; if his Wrath be kindled (yea, but a little) blessed are all they that put their trust in him.

Psalm 3.

Lord, how are they increased that trouble me: many are they that rise against me.

2 Many one there be that say of my Soul: There is no help for him in his God.

3 But thou, O Lord, art my defender; thou art my worship, and the lifter up of my head.

4 I did call upon the Lord with my voice; and he heard me out of his holy Hill.

5 I laid me down and slept, and rose up again; for the Lord sustained me.

6 I will not be afraid for ten thousands of his people: that have set themselves against me round about.

7 Up Lord, and help me, O my God; for thou smitest all mine enemies upon the cheek bone; thou hast broken the teeth of the ungodly.

8 Salvation belongeth unto the Lord; and thy blessing is upon thy People.

Psalm 4.

Hear me when I call, O God of my righteousness: thou hast set me at liberty when I was in trouble; have mercy upon me, and hearken unto my Prayer.

2 O ye Sons of men, how long will ye blaspheme mine honour: and have such pleasure in vanity, and seek after leaving?

3 Know this also, that the Lord hath chosen

to himself the man that is godly: when I call upon the Lord, he will hear me.

4 Stand in awe, and sin not; commune with your own heart, and in your chamber; and be still.

5 Offer the sacrifice of righteousness; and put your trust in the Lord.

6 There be many that say; Who will shew us any good?

7 Lord, lift thou up; the light of thy countenance upon us.

8 Thou hast put gladness in my heart, since the time that their Corn, and Wine, and Oyl increased.

9 I will lay me down in peace, and take my rest; for it is thou, Lord, only that makest me dwell in safety.

Psalm 5.

Ponder my words, O Lord; consider my Meditation.

2 O hearken thou unto the voice of my calling, my King, and my God; for unto thee will I make my prayer.

3 My voice shalt thou hear betimes, O Lord; early in the morning will I direct my Prayer unto thee, and will look up.

4 For thou art the God that hast no pleasure in Wickedness; neither shall any evil dwell with thee.

5 Such as be foolish shall not stand in thy sight; for thou hatest all them that work vanity.

6 Thou shalt destroy them that speak leasing; the Lord will abhor both the blood-thirsty and deceitful man.

7 But as for me, I will come into thine house, even upon the multitude of thy mercy; and in thy Seat will I worship toward thy holy Temple.

8 Lead me, O Lord, in thy righteousness, because of mine enemies; make thy way plain before my face.

9 For there is no faithfulness in his mouth; their inward parts are very Wickedness.

10 Their throat is an open Sepulchre; they flatter with their Tongue.

11 Destroy thou them, O God, let them perish through their own Imaginations; cast them out in the multitude of their Ungodliness; for they have rebelled against thee.

12 And let all them that put their trust in thee rejoyce; they shall ever be giving of thanks, because thou defendest them; they that love thy name, shall be joyful in thee.

13 For thou, Lord, wilt give thy blessing

unto the righteous; and with thy favourable kindness wilt thou defend him, as with a shield.

Evening Prayer. Psalm 6.

O Lord, rebuke me not in thine Indignation; neither chasten me in thy Displeasure.

2 Have mercy upon me, O Lord, for I am weak; O Lord, heal me, for my bones are vexed.

3 My Soul also is sore troubled; but Lord how long wilt thou punish me?

4 Turn thee, O Lord, and deliver my Soul; O save me for thy mercies sake.

5 For in death no man remembereth thee, and who will give thee thanks in the Pit?

6 I am weary of my groaning, every night wash I my Bed; and water my Couch with my Tears.

7 My beauty is gone for very trouble; and worn away because of all mine enemies.

8 Away from me, all ye that work vanity for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my Petition; the Lord will receive my Prayer.

10 All mine Enemies shall be consumed, and sore vexed; they shall be turned back and put to shame suddenly.

Psalm 7.

O Lord my God, in these have I put my trust; save me from all them that persecute me, and deliver me;

2 Lest he devour my soul like a Lyon, and tear me in pieces; while there is none to help.

3 O Lord my God, if I have done any such thing; or if there be any Wickedness in my hands;

4 If I have rewarded evil unto him that dealt friendly with me; yea, I have delivered to crookedness him that without any cause is mine enemy.

5 Then let mine enemy persecute my Soul, and take me; yea, let him tread my life down upon the earth, & lay mine honour in the dust.

6 Stand up, O Lord, in thy wrath, and I will silence mine enemies; arise up for me in the judgment, that thou hast commanded.

7 And so shall the Congregation of the People come about thee; for their sake thou therefore lift up thy self again.

8 The Lord shall judge the People; give sentence with me, O Lord; according to my Righteousness, and according to the Innocency that is in me.

9 O let the Wickedness of the Ungodly come to an end, but guide thou the just.

10 For the righteous God; tryeth the very heart and reigns.

11 My help cometh from God; who preserveth them that are true of heart.

12 God is a righteous Judge, strong and patient; and God is provoked every day.

13 If a man will not turn, he will whet his sword; he hath bent his bow, & made it ready.

14 He hath prepared for him the Instruments of Death; he ordaineth his Arrows against the Persecutors.

15 Behold, he travaileth with Mischief; he hath conceived Sorrow, and brought forth Ungodliness.

16 He hath graven and digged up a Pit; and is fallen himself into the destruction that he made for other.

17 For his travail shall come upon his own head, & his wickedness shall fall on his own pate.

18 I will give thanks unto the Lord, according to his Righteousness; and I will praise the Name of the Lord most high.

Psalm 8.

O Lord, our Governor, how excellent is thy Name in all the world; Thou that art set thy glory above the Heavens!

2 Out of the mouth of very babes and sucklings hast thou ordained strength, because of thine Enemies; that thou mayst still the enemy and the Avenger.

3 For I will consider thy heavens, even the works of thy fingers; the Moon and the stars which thou hast ordained.

4 What is man, that thou art mindful of him; and the Son of man, that thou visitest him?

5 Thou makest him lower than the angels; crown him with glory and worship.

6 Thou makest him to have dominion of the works of thy hands; and thou hast put all things in subjection under his feet.

7 All Sheep and Oxen; yea, and the beasts of the field;

8 The Fowls of the air, and the Fishes of the Sea; and whatsoever passeth through the throes of the Seas.

9 O Lord, our Governour; how excellent is thy Name in all the World!

Morning Prayer. Psal. 9.

I will give thanks unto thee, O Lord, with my whole heart; I will speak of thy marvellous Works.

2 I will be glad and rejoyce in thee; yea, my Songs will I make of thy Name, O thou most highest.

3 While mine Enemies are driven back; they shall fall and perish at thy presence.

4 For thou hast maintained my Right, and my Cause; thou art set in the throne, that judgest right.

5 Thou hast rebuked the Heathen, and destroyed the Ungodly; thou hast put out their Name for ever and ever.

6 O thou enemy, destructions are come to a perpetual end; even as the Cities which thou hast destroyed; their Memorial is perished with them.

7 But the Lord shall endure forever; he hath also prepared his Seat for judgment.

8 For he shall judge the World in righteousness, and minister true judgment unto the People.

9 The Lord also will be a defence for the oppressed, even a refuge in time of trouble.

10 And they that know thy Name, will put their trust in thee; for thou, Lord, hast never failed them that seek thee.

11 O praise the Lord which dwelleth in Zion: shew the People of his doings.

12 For when he maketh inquisition for blood, he remembreth them; and forgetteth not the complaint of the Poor.

13 Have mercy upon me, O Lord, consider the trouble which I suffer of them that hate me: thou that liftest me up from the gates of Death.

14 That I may shew all thy Praises within the Ports of the daughter of Zion: I will rejoyce in thy Salvation.

15 The Heathen are sunk down in the Pit that they made: in the same Net which they hid privily, is their foot taken.

16 The Lord is known to execute judgment; the ungodly is trapped in the work of his own hands.

17 The wicked shall be turned into Hell; and all the People that forget God.

18 For the poor shall not always be forgotten: the patient abiding of the Meek shall not perish forever.

19 Up Lord, and let not man have the upper hand: let the heathen be judged in thy sight.

20 Put them in fear, O Lord: that the Heathen may know themselves to be but Men,

Psalm 10.

Why standest thou so far off, O Lord; & hidest thy face in the needful time of trouble?

2 The Ungodly, for his own lust, doth persecute the poor; let them be taken in the crafty wiliness that they have imagined.

3 For the ungodly hath made boast of his own hearts desire; & speaketh good of the covetous, whom God abhorreth.

4 The ungodly is so proud, that he careth not for God; neither is God in all his thoughts.

5 His ways are alway grievous; thy judgments are far above out of his sight, and therefore desieth he all his enemies.

6 For he hath said in his heart, Tush, I shall never be cast down; there shall no harm happen unto me.

7 His mouth is full of cursing, deceit and fraud; under his tongue is ungodliness and vanity.

8 He sitteth lurking in the thievish corners of the streets; and privily in his lurking dens doth he murder the innocent; his eyes are set against the poor.

9 For he lieth waiting secretly, even as a lyon lurketh he in his den; that he may ravish the poor.

10 He doth ravish the poor; when he getteth him into his net.

11 He falleth down and humbleth himself; that the congregation of the poor may fall into the hands of his Captains.

12 He hath said in his heart, Tush, God hath forgotten; he hideth away his face, and he will never see it.

13 Arise, O Lord God, and lift up thine hand; forget not the poor.

14 Wherefore should the wicked blaspheme God; while he doth say in his heart, Tush, thou God carest not for it.

15 Surely thou hast seen it; for thou beholdest ungodliness and wrong.

16 That thou mayest take the matter into thy hand; the poor committeth himself to thee; for thou art the helper of the friendless.

17 Break thou the power of the ungodly & malicious; take away his ungodliness, & thou shalt find none.

18 The Lord is King forever and ever; and the heathen are perished out of the land.

19 Lord, thou hast heard the desire of the poor; thou *preparest* their heart, & thine ear hearkeneth thereto.

20 To help the fatherless and poor unto their right; that the man of the earth be no more *exalted* against them.

Psalm 11.

In the Lord put I my trust; how say ye then to my soul, that she should flee as a bird unto the hill?

2 For lo, the *ungodly* bend their bow, and make ready their arrows within the quiver; that they may *privily shoot* at them which are true of heart.

3 For the foundations will be cast down; and what hath the righteous done?

4 The Lord is in his holy temple; the Lords seat is in heaven.

5 His eyes consider the poor; and his eye-lids try the children of men.

6 The Lord alloweth the righteous; but the ungodly; and him that delighteth in Wickedness doth his soul abhor.

7 Upon the Ungodly he shall rain snares, fire and brimstone, storm and tempest; this shall be their portion to drink.

8 For

For the righteous Lord loveth righteousness; his countenance will hold the thing that is just.

Evening Prayer. Psal. 18.

I will love thee, O Lord, my strength, the Lord is my stony rock, and my defence: my Saviour, and my God, my might, in whom I will trust, buckler, the horn of my salvation, my refuge.

I will call upon the Lord, which is worthy to be praised: so shall I be free from mine enemies.

The sorrows of death compassed me, and the over-flowings of ungodliness made me afraid.

The pains of hell came about me: snares of death overtook me.

In my trouble I will call upon the Lord: and complain unto my Lord.

So shall he hear my voice out of his temple: and my complaint shall come before him, it shall enter even into his ears.

The earth trembled and quaked; every foundations also of the hills shook and were removed, because he was wroth.

There went a smoke out in his presence: and a consuming fire out of his mouth, so that coals were kindled at it.

He bowed the heavens also, and came down: and it was dark under his feet.

He rode upon the cherubins, and flew; he came flying upon the wings of the wind.

He made darkness his secret place: his pavilion round about him; in dark water, and thick clouds to cover him.

12 The brightness of his presence his clouds removed; hail-stones, and coals of fire.

13 The Lord also thundered out of heaven, and the highest gave his thunder; hail-stones and coals of fire.

14 He sent out his arrows and scattered them; he cast forth lightnings and destroyed them.

15 The springs of waters were seen, and the foundations of the round world were discovered at thy chiding, O Lord; at the blasting of the breath of thy displeasure.

16 He shall send down from on high to fetch me; and shall take me out of many waters.

17 He shall deliver me from my strongest enemy; and from them which hate me; for they are too mighty for me.

18 They prevented me in the day of my trouble; but the Lord was my upholder.

19 He brought me forth also into a place of liberty; he brought me forth, even because he had a favour unto me.

20 The Lord shall reward me after my righteous dealing; according to the cleanness of my hands shall he recompense me.

21 Because I have kept the way of the Lord; and not forsaken my God, as the wicked doth.

22 For I have an eye unto all his laws; and will not cast out his commandments from me.

23 I was also uncorrupt before him, and eschewed mine own wickedness.

24 Therefore shall the Lord reward me after my righteous dealing; and according unto the cleanness of my hands in his eye-sight.

25 With the holy thou shalt be holy; and with a perfect man thou shalt be perfect.

26 With the clean thou shalt be clean; and with the froward thou shalt learn frowardness.

27 For thou shalt save the people that are in adversity: and shall bring down the high looks of the proud.

28 Thou also shalt light my candle, the Lord my God shall make my darkness to be light.

29 For in thee I shall discomfit an host of men: and with the help of my God I shall leap over the wall.

30 The way of God is an undefiled way: the word of the Lord also is tried in the fire; he is the defender of all them that put their trust in him.

31 For who is God, but the Lord; or who hath any strength, except our God.

32 It is God that girdeth me with strength of war; and maketh my way perfect.

33 He maketh my feet like harts feet; and setteth me upon high.

34 He teacheth mine hands to fight, and mine arms shall break even a bow of steel.

35 Thou hast given me the defence of thy salvation: thy right hand also shall hold me up, and thy loving correction make me great.

36 Thou shalt make room enough under me for to go: that my footsteps shall not slide.

37 I will follow upon mine enemies, and over take them: neither will I turn again till I have destroyed them.

38 I will smite them, that they shall not be able to stand: but fall under my feet.

39 Thou hast girded me with strength unto the battle; thou shalt throw down mine enemies under my feet.

40 Thou hast made mine enemies also to turn their backs upon me: and thou shalt destroy them that hate me.

41 They shall cry, but there shall be none to help them: yea, even unto the Lord shall they cry, but he shall not hear them.

42 I will beat them as small as dust before the wind: I will cast them out as the clay in the streets.

43 Thou shalt deliver me from the strivings of the people: and thou shalt make me the head of the heathen.

44 A people whom I have not known: shall serve me.

45 As soon they hear of me, they shall obey me: but the strange children shall dissemble with me.

46 The strange children shall fear me, and be afraid out of their prisons.

47 The Lord liveth, and blessed be my strong helper: and praised be the God of my salvation.

48 Even the God that seeth the avenger: and subdueth the people unto me.

49 It is he that delivereth me from my cruel enemies, and setteth me above mine adversaries; thou shalt rid me from the wicked man.

50 For this cause will I give thanks unto thee, O Lord, among the Gentiles: and sing praise unto thy name.

51 Great prosperity giveth he unto his King: and sheweth loving kindness unto David his anointed, and unto his seed for evermore.

Morning Prayer. Psal. 19.

THE heavens declare the glory of God; and the firmament sheweth his handy-work.

1 One day telleth another; and
 2 the night certifieth another.
 3 There is neither speech, nor
 4 language; but their voices are heard
 among them.
 5 Their sound is gone out into all
 lands; and their words into the ends
 of the world.
 6 In them hath he set a tabernacle
 for the sun; which cometh forth as a
 bridegroom out of his chamber, and
 rejoiceth as a giant to run his course.
 7 It goeth forth from the utter-
 most part of the heaven, and runneth
 out unto the end of it again;
 and there is nothing hid from the
 heat thereof.
 8 The law of the Lord is an unde-
 ceived law, converting the soul; the
 testimony of the Lord is sure, and
 giveth wisdom unto the simple.
 9 The statutes of the Lord are right,
 and rejoice the heart; the command-
 ment of the Lord is pure, and giveth
 light unto the eyes.
 10 The fear of the Lord is clean,
 and endureth forever: the judgments
 of the Lord are true, and righteous
 altogether.
 11 More to be desired are they than
 gold, yea, than much fine gold;
 sweeter also than honey, and the
 honey-comb.
 12 Moreover by them is thy servant
 kept; and in keeping of them there
 is great reward.
 13 Who can tell how oft he offend-
 eth; O cleanse thou me from my
 secret faults.
 14 Keep thy servant also from pre-
 sumptuous sins, lest they get the do-
 minion over me; so shall I be unde-
 ceived, and innocent from the great
 offence.

14 Let the words of my mouth,
 and the meditations of my heart; be
 always acceptable in thy sight.

15 O Lord; my strength and my
 redeemer.

Psalm 20.

THE Lord hear thee in the day of
 trouble; the name of the Lord
 of Jacob defend thee.

2 Send thee help from the sanctu-
 ary? and strengthen thee out of Sion.

3 Remember all thy offerings; and
 accept thy burnt sacrifice.

4 Grant thee thy hearts desire;
 and fulfil all thy mind.

5 We will rejoyce in thy salvation,
 and triumph in the Name of the Lord
 our God; the Lord perform all thy
 petitions.

6 Now know I, that the Lord
 helpeth his Anointed, and will hear
 him from his holy heaven; even with
 the wholesome strength of his right
 hand.

7 Some put their trust in chariots,
 and some in horses; but we will re-
 member the Name of the Lord our
 God.

8 They are brought down, and
 fallen; but we are risen, and stand
 upright.

9 Save, Lord, and hear us, O King
 of heaven; when we call upon thee.

Psalm 21.

THE king shall rejoyce in thy
 strength, O Lord; exceeding
 glad shall he be of thy salvation.

2 Thou hast given him his hearts
 desire; and hast not denied him the
 rebuke of his lips.

3 For thou shalt prevent him with
 the blessing of goodness; and shalt
 set a crown of pure gold upon his
 head.

4 He asked life of thee, and thou gavest him a long life; even for ever and ever.

5 His honour is great in thy salvation; glory and great worship shalt thou lay upon him.

6 For thou shalt give him everlasting felicity; and make him glad with the joy of thy countenance.

7 And why? because the king putteth his trust in the Lord; and in the mercy of the most Highest, he shall not miscarry.

8 All thine enemies shall feel thy hand; my right hand shall find out them that hate thee.

9 Thou shalt make them like a fiery oven in time of thy wrath; the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruit shalt thou root out of the earth; and their seed from among the children of men.

11 For they intended mischief against thee; and imagined such a device, as they are not able to perform.

12 Therefore shalt thou put them to flight; and the strings of thy bow shalt thou make ready against the face of them.

13 Be thou exalted, Lord, in thine own strength; so will we sing and praise thy power.

Evening Prayer. Psal. 22.

MY God, my God, look upon me; why hast thou forsaken me, and art so far from my health, and from the words of my complaint?

2 O my God, I cry in the day-time, but thou hearest not; and in the night-season also I take no rest.

3 And thou continuest holy; O thou worship of Israel.

4 Our fathers hoped in thee; they

trusted in thee and thou didst deliver them.

5 They called upon thee, and were holpen; they put their trust in thee and were not confounded.

6 But as for me, I am a worm, and no man; a very scorn of men, and the out-cast of the people.

7 All they that see me, laugh to scorn; they shoot out their lips and shake their heads, saying,

8 He trusted in God, that he would deliver him; let him deliver him, he will have him.

9 But thou art he that took me out of my mothers womb; thou wast my hope, when I hanged yet upon my mothers breasts.

10 I have been left unto thee ever since I was born; thou art my God even from my mothers womb.

11 O no not from me, for trouble is hard at hand; and there is none to help me.

12 Many oxen are come about me, fat bullus of Basan close me in every side.

13 They gape upon me with their mouthes; as it were ramping, and roaring lion.

14 I am poured out like water, and all my bones are out of joint; my heart also in the midst of my body even like melting wax.

15 My strength is dried up like potshred, and my tongue cleaveth to my gums; and thou shalt bring me into the dust of death.

16 For many dogs are come about me; and the council of the wicked layeth seige against me.

17 They pierced my hands and my feet, I may tell all my bones; they stand staring, and looking upon me.

18 They

8 They part my garments among them ;
I cast lots upon my vesture,
9 But be not thou far from me, O Lord ;
thou art my succour, haste thee to help me.
10 Deliver my soul from the sword ; my
soul from the power of the dog.
11 Save me from the Lyons mouth ; thou
heard me also from among the horns of
Unicorns.
12 I will declare thy name unto my brethren ;
in the midst of the Congregation
I praise thee,
13 O praise the lord, ye that fear him ;
glorifie him, all ye of the seed of Jacob, and
him, all ye seed of Israel.
14 For he hath not despised nor abhorred
low estate of the poor ; he hath not hid
his face from him, but when he called unto
him, he heard him.
15 My praise is of thee in the great Congregation ;
my vows will I perform in the
presence of them that fear him,
16 The poor shall eat and be satisfied ;
they that seek after the lord, shall praise him ;
their heart shall live forever.
17 All the ends of the world shall remember
themselves, and be turned unto the lord ;
all the kindreds of the nations shall worship
before him.
18 For the kingdom is the Lords ; and he
the governour among the People.
19 All such as be fat upon earth, have
been and worshipped.
20 All they that go down into the dust shall
cry before him ; and no man hath quickened
his own soul.
21 My seed shall serve him ; they shall be
brought unto the Lord for a generation.
22 They shall come, and the heavens shall
declare his righteousness ; unto a people that
shall be born, whom the lord hath made.

Psalm. 23.

— He Lord is my shepherd, therefore can
I lack nothing.
He shall feed me in a green pasture ; and
lead me forth beside the waters of comfort.
He shall convert my soul ; and bring me
into the Paths of Righteousness, for his
own sake.
Yea, though I walk through the valley of the
shadow of death, I will fear no evil ; for thou
art with me, thy rod & thy staff comfort me.
Thou shalt prepare a Table before me
against them that trouble me. Thou hast

anointed my head with oyl, and my cup shall
be full.

6 But thy loving-kindness and mercy shall
follow me all the days of my life. And I will
dwell in the house of the Lord forever.

Morning Prayer. Psalm. 24.

The earth is the Lords, and all that
therein is ; the compass of the world,
and they that dwell therein.

2 For he hath founded it upon the Seas ;
and prepared it upon the floods.

3 Who shall ascend into the hill of the lord,
or who shall rise up in his holy place ?

4 Even he that hath clean hands, & a pure
heart ; & that hath not lifted up his mind unto
vanity, nor sworn to deceive his neighbour.

5 He shall receive the blessing from the
mouth of the lord ; and righteousness from the God of
his salvation.

6 This is the generation of them that seek
him, even of them that seek thy face, O Jacob.

7 Lift up your heads, O ye gates, and be ye
lift up, ye everlasting doors ; and the King
of glory shall come in.

8 Who is the King of glory : it is the lord
strong and mighty, even the lord mighty in
battle.

9 Lift up your heads, O ye gates, and be
ye lift up, ye everlasting doors ; and the king
of glory shall come in.

10 Who is the King of glory ? even the
lord of hosts, he is the king of glory.

Psalm. 25.

Unto thee, O lord, will I lift up my soul,
my God, I have put my trust in thee ;
O let me not be confounded, neither let mine
enemies triumph over me.

2 For all they that hope in thee shall not
be ashamed ; but such as transgress without a
cause shall be put to confusion.

3 Shew me thy way, O lord, and teach me
thy paths.

4 Lead me forth in thy truth, and learn me,
for thou art the God of my salvation ; in thee
hath been my hope all the day long.

5 Call to remembrance, O lord, thy tender
mercies, and thy loving kindnesses which
have been ever of old.

6 Oh ! remember not the sins and offences
of my youth ; but according to thy mercy
think upon me, O lord, for thy goodness.

7 Gracious and righteous is the lord, there-
fore will he teach sinners in the way,

8 Them that are meek shall he guide in judgment : and such as are gentle, them shall he learn his way.

9 All the paths of the lord are mercy and truth : unto such as keep his covenant and his testimonies.

10 For thy Names sake, O lord, be merciful unto my sin, for it is great.

11 What man is he that feareth the lord : him shall he teach in the way that he shall chuse.

12 His soul shall dwell at ease, and his seed shall inherit the land.

13 The secret of the lord is among them that fear him, and he will shew them his covenant.

14 Mine eyes are ever looking unto the lord, for he shall pluck my feet out of the net.

15 Turn thee unto me, and have mercy upon me, for I am desolate and in misery.

16 The sorrows of my heart are enlarged ; bring thou me out of my troubles.

17 Look upon my adversity and misery ; and forgive me all my sin.

18 Consider mine enemies, how many they are ; & they bear a tyrannous hate against me.

19 O keep my soul, and deliver me ; let me not be confounded, for I have put my trust in thee.

20 Let perfectness & righteous dealing wait upon me ; for my hope hath been in thee.

21 Deliver Israel, O God, out of all his troubles.

Psal. 26.

BE thou my judge, O Lord, for I have walked innocently ; my trust hath been also in the Lord, therefore shall I not fall.

2 Examine me, O Lord, and prove me ; try out my reins and my heart.

3 For thy loving kindness is ever before mine eyes ; and I will walk in thy truth.

4 I have not dwelt with vain persons, neither will I have fellowship with the deceitful.

5 I have hated the congregation of the wicked ; and will not sit among the ungodly.

6 I will wash my hands in innocency, O Lord, and so will I go to thine altar.

7 That I may shew the voice of thanks-giving, and tell of all thy wondrous works.

8 Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth.

9 O shut not up my soul with sinners, nor my life with the blood-thirsty.

10 In whose hands is wickedness, and their right hand is full of gifts.

11 But as for me, I will walk innocent O deliver me, and be merciful unto me.

12 My foot standeth right ; I will praise the lord in the Congregation.

Evening Prayer. Psal. 27.

THE Lord is my light and my salvation, whom then shall I fear ? the Lord is the strength of my life, of whom then shall I be afraid ?

2 When the wicked, even mine enemies and my foes came upon me to eat up my flesh, they stumbled and fell.

3 Tho' an host of men were laid against me, yet shall not my heart be afraid : and there rose up war against me, yet shall my heart be afraid. And tho' there rose war against me, yet will I put my trust in him.

4 One thing have I desired of the Lord, which I will require, even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit his Temple.

5 For in the time of trouble he shall hide me in his tabernacle, yea, in the secret place of his dwelling shall he hide me, and set me up upon a rock of stone.

6 And now shall he lift up mine head, above mine enemies round about me.

7 Therefore will I offer in his dwelling oblation with great gladness. I will sing and speak praises unto the Lord.

8 Harken unto my voice, O Lord, when I cry unto thee. Have mercy upon me, and hear me.

9 My heart hath talked of thee, Seek my face, Thy face, Lord, will I seek.

10 O hide not thou thy face from me, cast thy servant away in displeasure.

11 Thou hast been my succor, leave me not, neither forsake me, O God of my salvation.

12 When my father and my Mother forsake me, the Lord taketh me up.

13 Teach me thy way, O Lord, and I shall dwell in the right way, because of mine enemies.

14 Deliver me not over into the will of mine adversaries, for there are false witnesses risen up against me, and such as speak wrong.

15 I should utterly have fainted, but I believe verily to see the goodness of the Lord in the Land of the living.

16 O tarry thou the Lords leisure, strong, and he shall comfort thine heart, and put thou thy trust in the Lord.

Psalm 28.

Unto thee will I cry, O Lord, my strength, think no scorn of me, if thou make as tho' thou hearest, I become like them that go down into the Pit.

Hear the voice of my humble petitions, when I cry unto thee: when I hold up my hands towards thy mercy-seat of thy holy temple.

O pluck me not away, neither destroy me with the ungodly, and wicked doers, which speak friendly to their neighbours, but imagine mischief in their hearts.

Reward them according to their deeds, and according to the wickedness of their own inventions.

Recompense them after the work of their hands, pay them that they have deserved.

For they regard not in their mind the works of the Lord, nor the operation of his hands: therefore shall he break them down, and not build them up.

Praised be the Lord, for he hath heard the voice of my humble petitions.

The Lord is my strength, and my shield, my heart hath trusted in him, and I am helped, therefore my heart danceth for joy, and in my song will I praise him.

The Lord is my strength, & he is the wholsom defence of his anointed.

O save thy people, and give thy blessing unto thine inheritance; feed them, and set them up forever.

Psalm 29.

Bring unto the Lord, O ye mighty, bring young Rams unto the Lord; scribe unto the Lord worship and strength.

Give the Lord the honour due

unto his Name: worship the Lord with holy worship.

It is the Lord that commandeth the waters; it is the glorious God that maketh the thunder.

It is the Lord that ruleth the sea; the voice of the Lord is mighty in operation: the voice of the Lord is a glorious voice.

The voice of the Lord breaketh the Cedar-trees, yea, the Lord breaketh the Cedars of Libanus.

He maketh them also to skip like a calf: Libanus also, and Sirion like a young Unicorn.

The voice of the Lord divideth the flames of fire, the voice of the Lord shaketh the wilderness, yea, the Lord shaketh the wilderness of Cades.

The voice of the Lord maketh the hinds to bring forth young, and discovereth the thick bushes; in his temple doth every man speak of his honour.

The Lord sitteth above the water-flood, and the Lord remaineth a King forever.

The Lord shall give strength unto his people; the Lord shall give his People the blessing of Peace.

Morning Prayer. Psalm 30.

I Will magnifie thee, O Lord, for thou hast set me up, and not made my foes to triumph over me.

O Lord my God, I cried unto thee, and thou hast healed me.

Thou, Lord, hast brought my soul out of hell; thou hast kept my life from them that go down to the pit.

Sing praises unto the Lord, O ye saints of his; and give thanks unto him for a remembrance of his holiness.

For his Wrath endureth but the twinkling

twinkling of an eye, and in his pleasure is life; heaviness may endure for a night, but joy cometh in the morning.

6 And in my prosperity I said, I shall never be removed; thou, Lord, of thy goodness hadst made my hill so strong.

7 Thou didst turn thy face from me; and I was troubled.

8 Then cried I unto thee, O Lord, and gat me to my Lord right humbly.

9 What profit is there in my blood, when I go down to the pit?

10 Shall the dust give thanks unto thee? or shall it declare thy truth?

11 Hear, O Lord, and have mercy upon me: Lord, be thou my helper.

12 Thou hast turned my heaviness into joy; thou hast put off my sack-cloth, and girded me with gladness.

13 Therefore shall every good man sing of thy praise without ceasing: O my God, I will give thanks unto thee forever.

Psalm 31.

IN thee, O Lord, have I put my trust: let me never be put to confusion, but deliver me in thy righteousness.

2 Bowe down thine ear to me; make haste to deliver me.

3 And be thou my strong rock, and house of defence; that thou mayst save me.

4 For thou art my strong rock, and my castle; be thou also my guide, and lead me for thy names sake.

5 Draw me out of the net that they have laid privily for me; for thou art my strength.

6 Into thy hands I commend my Spirit; for thou hast redeemed me, O Lord, thou God of truth.

7 I have hated them that hold of superstitious vanities; and my trust hath been in the Lord.

8 I will be glad and rejoyce in thy mercy; for thou hast considered my trouble, and hast known my soul in adversities.

9 Thou hast not shut me up into the hand of the enemy; but hast set my feet in a large room.

10 Have mercy upon me, O Lord, for I am in trouble; and mine eye is consumed for very heaviness; yea, my soul and my body.

11 For my life is waxen old with heaviness, and my years with mourning.

12 My strength faileth me, because of mine iniquity, and my bones are consumed:

13 I became a reproof among all mine enemies, but especially among my neighbours, and they of mine acquaintance were afraid of me, and they that did see me without, conveyed themselves from me.

14 I am clean forgotten, as a dead man out of mind; I am become like a broken vessel.

15 For I have heard the blasphemy of the multitude; & fear is on every side, while they conspire together against me, and take their counsel to take away my life.

16 But my hope hath been in thee, O Lord. I have said, Thou art my God.

17 My time is in thy hand, deliver me from the hand of mine enemies; and from them that persecute me.

18 Shew thy servant the light of thy countenance; and save me for thy mercies sake.

19 Let me not be confounded, O Lord, for I have called upon thee; let the ungodly be put to confusion, and be put to silence in the grave.

20 Let the lying lips be put to silence, which cruelly, disdainfully and despitefully speak against the righteous.

21 O how plentiful is thy goodness which thou hast laid up for them that fear thee, and that thou hast prepared for them that put their trust in thee, even before the sons of men.

22 Thou shalt hide them privily by thine own presence from the provoking of men; thou shalt keep them secretly in thy tabernacle from the strife of tongues.

23 Thanks be to the Lord, for he hath shewed me marvellous great kindness in a strong City.

24 And when I made haste, I said, I am cast out of the sight of thine eyes.

25 Nevertheless, thou heardest the voice of my prayer, when I cryed unto thee.

26 O love the Lord, all ye his Saints; for the Lord preserveth them that are faithful, and plentifully rewardeth the proud doer.

27 Be strong, and he shall establish your heart; all ye that put your trust in the Lord.

Evening Prayer. Psalm 32.

Blessed is he whose unrighteousness is forgiven, and whose sins covered.

2 Blessed is the man unto whom the Lord imputeth no sin; and in whose spirit there is no guile.

3 For while I held my tongue, my bones consumed away thro' my daily complaining.

4 For thy hand is heavy upon me
y and night; and my moisture is
e the drought in summer.

5 I will acknowledge my sin unto
e, and mine unrighteousness have
ot hid.

6 I said, I will confess my sins unto
e Lord, and so thou forgavest the
ckedness of my sin.

7 For this shall every one that is
lly make his prayer unto thee, in
me when thou mayest be found;
in the great water-floods they
ll not come nigh him.

8 Thou art a place to hide me in,
u shalt preserve me from trouble;
u shalt compass me about with
ngs of Deliverance.

9 I will inform thee and teach thee
the way wherein thou shalt go;
I will guide thee with mine eye.

10 Be ye not like to horse & mule,
ich have no understanding; whose
uthes must be held with bit and
lle, lest they fall upon thee.

11 Great plagues remain for the
odly; but whoso putteth his trust
he Lord, mercy imbraceth him
every side.

12 Be glad, O ye righteous, and re-
e in the Lord; and be joyful all
hat are true of heart.

Psalm 33.

Ejoyce in the Lord, O ye righte-
ous, for it becometh well the
to be thankful.

Praise the Lord with harp, sing
ses unto him with the Lute, and
ument of ten strings.

Sing unto the Lord a new song,
praises lustily unto him, with a
ourage.

For the word of the Lord is true,
all his works are faithful.

5 He loveth righteousness & judg-
ment, the earth is full of the good-
ness of the Lord.

6 By the word of the Lord were the
the heavens made and all the hosts of
them by the breath of his mouth.

7 He gathereth the waters of the
sea together, as it were upon an heap,
and layeth up the deep, as in a trea-
sure-house.

8 Let all the earth fear the Lord:
stand in awe of him, all ye that dwell
in the world.

9 For he spake, and it was done; he
commanded and it stood fast.

10 The Lord bringeth the counsel
of the heathen to nought; and ma-
keth the devices of the people to be
of none effect, and casteth out the
counsels of Princes.

11 The counsel of the Lord shall
endure forever; and thoughts of his
heart from generation to generation.

12 Blessed are the people whose God
is the Lord Jehovah; and blessed are
the folk that have chosen him; to be
his inheritance.

13 The Lord looked down from
heaven, and beheld all the children
of men, from the habitations of his
dwelling he considereth all them that
dwell on the earth

14 He fashioneth all the hearts of
them; and understandeth all their
works.

15 There is no King that can be
saved by the multitude of an host,
neither is any mighty man delivered
by his much strength

16 A horse is counted but a vain
thing to save a man, neither shall he
deliver any man by his great strength.

17 Behold, the eye of the Lord is
upon them that fear him, and upon
they

them that put their trust in his mercy.

18 To deliver their soul from death, and to feed them in the time of dearth.

19 Our soul hath patiently tarried for the Lord? for he is our help, and our shield.

20 For our heart shall rejoyce in him; because we have hoped in his holy Name.

21 Let thy merciful kindness, O Lord, be upon us; like as we do put our trust in thee

Psalm 34.

I Will alway give thanks unto the Lord; his praise shall ever be in my mouth.

2 My soul shall make her boast in the Lord; the humble shall hear thereof, and be glad.

3 O praise the Lord with me; & let us magnifie his Name together.

4 I sought the Lord, and he heard me; yea, he delivered me out of all my fear.

5 They had an eye unto him, and were lightned; and their faces were not ashamed.

6 Lo, the poor cryeth, and the Lord heareth him? yea, and saveth him out of all his trouble.

7 The angel of the Lord tarrieth round about them that fear him, round about them that fear him, and delivereth them.

8 O taste and see, how gracious the Lord is? blessed is the man that trusteth in him.

9 O fear the Lord, ye that are his saints, for they that fear him, lack nothing

10 The lions do lack, and suffer hunger, but they who seek the Lord, shall want no manner of thing that is good.

11 Come ye children, and hark unto me, I will teach you the fear of the Lord,

12 What man is he that lusteth live? and would fain see good day

13 Keep thy tongue from evil, and thy lips that they speak no guile

14 Eschew evil, and do good, so peace, and ensue it.

15 The eyes of the Lord are on the righteous? and his ears are open unto their prayers,

16 The countenance of the Lord is against them that do evil? to remove out the remembrance of them from the earth.

17 The righteous cry, and the Lord heareth them, and delivereth them out of all their troubles.

18 The Lord is nigh unto them that are of a contrite heart, and will save such as be of an humble spirit

19 Great are the troubles of the righteous, but the Lord delivereth him out of all.

20 He keepeth all his bones, so that not one of them is broken.

21 But misfortune shall slay the ungodly? and they that hate the righteous, shall be desolate

22 The Lord delivereth the soul of his servants, and all they that put their trust in him, shall not be defuted.

Morning Prayer. Psalm 35.

PLead thou my cause, O Lord with them that strive with me, and fight thou against them that fight against me.

2 Lay hand upon the shield and buckler: and stand up to help me.

3 Bring forth the spear, and stand the way against them that persecute me

3, say unto my soul, I am thy
vation.

4 Let them be confounded and put
shame, that seek after my soul;
them be turned back, and brought
confusion, that imagine mischief
for me.

5 Let them be as the dust before the
wind, and the angel of the Lord scat-
tering them.

6 Let their way be dark and slip-
pery; and let the angel of the Lord
persecute them.

7 For they have privily laid there-
unto to destroy me without a cause:
yea, even without a cause have they
made a pit for my soul.

8 Let a sudden destruction come
upon him unawares, and his net that
he hath laid privily catch himself:
that he may fall into his own mischief.

9 And my soul, be joyful in the
Lord: it shall rejoyce in his salvation.

10 All my bones shall say, Lord,
who is like unto thee, who deliverest
the poor from him that is too strong
for him? yea, the poor, and him that
is in misery, from him that spoileth
him.

11 False witnesses did rise up; they
laid to my charge things that I knew
not.

12 They rewarded me evil for good,
because of the great discomfort of my soul.

13 Nevertheless, when they were
wicked, I put on sackcloth, and humbled
my soul with fasting; and my prayer
was all turn unto mine own bosom.

14 I behaved myself, as though it
had been my friend or my brother;
I went heavily as one that mourneth
for his mother.

15 But in mine adversity they re-
joyced, and gathered themselves to-
gether;

yea, the very abjects came
together against me unawares, making
mows at me, and ceased not.

16 With the flatterers were busy
mockers; who gnashed upon me with
their teeth.

17 Lord, how long wilt thou look
upon this; O deliver my soul from
the calamities which they bring on
me, and my darling from the lions.

18 So will I give thee thanks in the
great congregation; I will praise
thee among much People.

19 O let not them that are mine
enemies, triumph over me ungodly;
neither let them wink with their eyes
that hate me without a cause.

20 And why? their communing is
not for peace, but they imagine de-
ceitful words against them that are
quiet in the land.

21 They gaped upon me with their
mouths, and said; Fie on thee, fie
on thee, we saw it without eyes.

22 This thou hast seen, O Lord?
hold not thy tongue then, go not far
from me, O Lord.

23 Awake, and stand up to judge
my quarrel; avenge thou my cause,
my God and my Lord.

24 Judge me, O Lord my God,
according to thy righteousness; and
let them not triumph over me.

25 Let them not say in their hearts,
There, there, so would we have it;
neither let them say, we have de-
voured him.

26 Let them be put to confusion
and shame together, that rejoyce at
my trouble; let them be clothed
with rebuke and dishonour, that
boast themselves against me.

27 Let them be glad and rejoyce,
that favour my righteous dealing:

yea, let them say alway, Blessed be the Lord, who hath pleasure in the prosperity of his servant.

28 And as for my tongue, it shall be talking of thy righteousness; and of thy praise all the day long.

Psalm. 36.

MY heart sheweth me the wickedness of the ungodly: that there is no fear of God before his eyes.

2 For he flattereth himself in his own sight: until his abominable sin be found out.

3 The words of his mouth are unrighteous and full of deceit: he hath left off to behave himself wisely, and to do good.

4 He imagineth mischief upon his bed, and hath set himself in no good way; neither doth he abhor any thing that is evil.

5 Thy mercy, O Lord, reacheth unto the heavens; and thy faithfulness unto the clouds.

6 Thy righteousness standeth like the strong mountains; thy judgments are like the great deep.

7 Thou, Lord, shalt save both man and beast. How excellent is thy mercy, O God? and the children of men shall put their trust under the shadow of thy wings.

8 They shall be satisfied with the plentiousness of thy house; and thou shalt give them drink of thy pleasures, as out of the River.

9 For with thee is the well of life, and in thy light shall we see light.

10 O continue forth thy loving-kindness unto them that know thee, and thy righteousness unto them that are true of heart.

11 O let not the foot of Pride come against me, and let not the hand of

the ungodly cast me down.

12 There are they fallen, all that work Wickedness; they are cast down, and shall not be able to stand.

Evening Prayer. Psalm. 37.

Fret not thy self because of the ungodly: neither be thou envious against the evil doers.

2 For they shall soon be cut down like the grass: and be withered even as the green herb.

3 Put thou thy trust in the Lord, and be doing good: dwell in the land, and verily thou shalt be fed.

4 Delight thou in the Lord: and he shall give thee thy hearts desire.

5 Commit thy way unto the Lord, and put thy trust in him; and he shall bring it to pass.

6 He shall make thy righteousness as clear as the light; and thy judgment dealing as the noon-day.

7 Hold thee still in the Lord, and abide patiently upon him; but grieve not thy self at him whose way doth prosper, against the man that doth offer evil counsels.

8 Leave off from wrath, and from goddis pleasure; fret not thy self, else shalt thou be moved to do evil.

9 Wicked doers shall be rooted out, and they that patiently abide in the Lord, those shall inherit the land.

10 Yet a little while, and the ungodly shall be clean gone; thou shalt look after his place, and he shall be away.

11 But the meek spirited shall possess the earth; and shall be refreshed in the multitude of peace.

12 The ungodly seeketh counsel against the just; and gnasheth upon him with his teeth.

13 The Lord shall; laugh him to scorn; for he hath seen that his day coming.

14 The ungodly have drawn out e sword, and have bent their bow: cast down the poor and needy, and slay such as are of a right conversation.

15 Their sword shall go through eir own heart: and their bow shall broken.

16 A small thing that the righteous th: is better then great riches of e ungodly.

17 For the arms of the ungodly all be broken: and the Lord upholdeth the righteous.

18 The Lord knoweth the days of e godly: and their inheritance all endure for ever.

18 They shall not be confounded the perillous time: and in the days dearth they shall have enough.

20 As for the ungodly, they shall rish, and the enemies of the Lord all consume as the fat of lambs: a, even as the smoke shall they consume away

21 The ungodly borroweth, and veth not again: but the righteous merciful and liberal.

22 Such as are blessed of God, shall flie the land: and they that are rsed of him shall be rooted out.

23. The Lord ordereth a good mans ing: and maketh his way acceptable to himself.

24 Though he fall, he shall not be t away: for the Lord upholdeth n with his hand.

25 I have been young, & now am old; d yet saw I never the righteous for- en, nor his seed begging their bread.

26 The righteous is ever merciful

and lendeth: and his seed is blessed.

27 Flee from evil, and do the thing that is good, and dwell forevermore.

28 For the Lord loveth the thing that is right; he forsaketh not his that be godly, but they are preserved for ever.

29 The unrighteous shall be punished; as for the seed of the ungodly, it shall be rooted out.

30 The righteous shall inherit the land: and dwell therein for ever.

31 The mouth of the righteous is excercised in wisdom: and his tongue will be talking of judgment.

32 The law of his god is in his heart and his goings shall not slide.

33 The ungodly seeth the righteous; and seeketh occasion to slay him.

34 The Lord will not leave him in his hand, nor condemn him when he is judged.

35 Hope thou in the Lord, and keep his way, and he shall promote thee, that thou shalt possess the land when the ungodly shall perish, thou shalt see it.

36 I my self have seen the ungodly in great power; and flourishing like a great bay-tree.

37 I went by, and lo, he was gone, I sought him, but his place could no where be found.

38 Keep innocency, and take heed unto the thing that is right; for that shall bring a man peace at the last,

39 As for the transgressors, they shall perish together; and the end of the ungodly is, They shall be rooted out at the last.

40 But the salvation of the righteous cometh of the Lord; who is also their strength in the time of trouble.

41 And the Lord shall stand by them, and save them; he shall deliver them from the ungodly, and shall save them, because they put their trust in him.

Morning Prayer. Psalm 38.

Put me not to rebuke, O Lord, in thine anger; neither chasten me in thy heavy displeasure.

2 For thine arrows strike fast in me; and thy hand presseth me sore.

3 There is no health in my flesh, because of thy displeasure; neither is there any rest in my bones, by reason of my sin.

4 For my wickednesses are gone over my head; and are like a foreburden, too heavy for me to bear.

5 My wounds strike and are corrupt; through my foolishness.

6 I am brought into so great trouble and misery; that I go mourning all the day long.

7 For my loyns are filled with a sore disease; and there is no whole part in my body.

8 I am feeble and sore smitten; I have roared for the very disquietness of my heart.

9 Lord, thou knowest all my desire, and my groaning is not hid from thee.

10 My heart panteth; my strength hath failed me; and the sight of mine eyes is gone from me.

11 My lovers and my neighbours did stand looking upon my trouble: and my kinsmen stood afar off.

12 They also that sought after my life, laid share for me; and they that went about to do me evil, talked of wickedness, and imagined deceit all the day long.

13 As for me, I was like a deaf

man, and heard not; and as one that is dumb, who doth not open his mouth.

14 I became even as a man that heareth not; and in whose mouth are no reproofs.

15 For in thee, O Lord, have I put my trust; thou shalt answer for me, O Lord my God.

16 I have required that they, even mine enemies should not triumph over me; for when my foot slipped, they rejoyced greatly against me.

17 And I truly am set in the plague, and my heaviness is ever in my sight.

18 For I will confess my wickedness, and be sorry for my sin.

19 But mine enemies live, and are mighty; and they that hate me wrongfully, are many in number.

20 They also that reward evil for good, are against me; because I follow the thing that good is.

21 Forsake me not, O Lord my God; be not thou far from me.

22 Haste thee to help me; O Lord God of my salvation.

Psalm 39.

I said, I will take heed to my ways; that I offend not in my tongue.

2 I will keep my mouth as it were with a bridle; while the ungodly is in my sight.

3 I held my tongue, and spake nothing; I kept silence, yea, even from good words; but it was pain and grief to me.

4 My heart was hot within me, and while I was thus musing, the fire kindled: and at the last I spake with my tongue;

5 Lord, let me know my end, and the number of my days; that I may be certified how long I have to live.

6 Behold

6 Behold thou hast made my days
it were a span long; and mine age
even as nothing in respect of thee,
and verily every man living is alto-
gether vanity.

7 For man walketh in a vain shadow
and disquieteth himself in vain; he
capeth up riches, and cannot tell
how he shall gather them.

8 And now, Lord, what is my
hope: truly my hope is even in thee.

9 Deliver me from all mine of-
fences: and make me not a rebuke
unto the foolish.

10 I became dumb, and opened not
my mouth; for it was thy doing.

11 Take thy plague away from
me: I am even consumed by the
means of thy heavy hand.

12 When thou with rebukes dost
hasten man for sin, thou makest
is beauty to consume away, like as
were a moth fretting a garment;
every man therefore is but vanity.

13 Hear my prayer, O Lord, and
with thine ears consider my calling;
hold not thy peace at my tears.

14 For I am a stranger with thee,
and a sojourner; as all my fathers
were.

15 O speak me a little, that I may
recover my strength; before I go
hence, and be no more seen.

Psalm 40.

Waited patiently for the Lord;
and he enclined unto me, and heard
my calling.

2 He brought me also out of the
horrible pit, out of the mire and clay;
and set my feet upon the rock, and
ordered my goings.

3 And he hath put a new song in
my mouth: even a thanksgiving unto
our God.

4 Many shall see it, and fear; and
shall put their trust in the Lord.

5 Blessed is the man that hath set
his hope in the Lord; and turned not
unto the proud, and to such as go
about with lies.

6 O Lord my God, great are the
wondrous works which thou hast done
like as be also thy thoughts, which
are to us-ward; and yet there is no
man that ordereth them unto thee.

7 If I should declare them, and
speak of them; they should be more
than I am able to express.

8 Sacrifice, and meat-offering thou
wouldest not; but mine ears hast
thou opened.

9 Burnt-offerings, and sacrifice
for sin hast thou not required; then
said I, Lo, I come.

10 In the volumn of the book it is
written of me, that I should fulfil
thy will, O my God; I am content
to do it; yea, thy law is within my
heart.

11 I have declared thy righteous-
ness in the great congregations; lo,
I will not refrain my lips, O Lord,
and that thou knowest.

12 I have not hid thy righteousness
within my heart; my talk hath been
of thy truth, and of thy salvation.

13 I have kept back thy loving
mercy and truth; from the great
congregation.

14 With-draw not thou thy mercy
from me, O Lord; let thy loving
kindness, and thy truth alway pre-
serve me.

15 For innumerable troubles are
come about me, my sins have taken
such hold upon me, that I am not
able to look up; yea, they are more
in number than the hairs of my head,
and my heart hath failed me.

16 O Lord, let it be thy pleasure to deliver me; make haste, O Lord, to help me.

17 Let them be ashamed and confounded together that seek after my soul, to destroy it; let them be driven backward, and put to rebuke, that wish me evil.

18 Let them be desolate, and rewarded with shame; that say unto me, Fie upon thee, fie upon thee.

19 Let all those that seek thee, be joyful & glad in thee; and let such as love thy salvation, say alway, The Lord be praised.

20 As for me, I am poor and needy; but the Lord careth for me.

21 Thou art my Helper and Redeemer; make no long tarrying, O my God.

Evening Prayer. Psal. 41.

Blessed is he that considereth the poor and needy; the Lord shall deliver him in the time of trouble.

2 The Lord preserve him, and keep him alive, that he may be blessed upon earth; and deliver not thou him into the will of his enemies.

3 The Lord comfort him when he lieth sick upon his bed; and make thou all his bed in his sickness.

4 I said, Lord, be merciful unto me, heal my soul, for I have sinned against thee.

5 Mine enemies speak evil of me; When shall he dye, and his name perish?

6 And if he come to see me, he speaketh vanity; & his heart conceiveth falshood within himself, and when he cometh forth he telleth it.

7 All mine enemies whisper together against me; even against me do they imagine this evil.

8 Let the sentence of guiltiness proceed against him; and now that he lieth, let him rise up no more.

9 Yea, even mine own familiar friend, whom I trusted; who did also eat of my bread, hath laid great wait for me.

10 But be thou merciful unto me, O Lord; raise thou me up again, & I shall reward them.

11 By this I know thou favourest me; that mine enemy doth not triumph against me.

12 And when I am in my health, thou upholdest me; and shalt set me before thy face for ever.

13 Blessed be the Lord God of Israel; world without end. Amen.

Psalm 42.

Like as the hart desireth the water-brook, so longeth my soul after thee, O God.

2 My soul is a thirst for God, yea, even for the living God: When shall I come to appear before the presence of God?

3 My tears have been my meat day and night; while they daily say unto me, Where is now thy God?

4 Now when I think thereupon, I pour out my heart by my self; for I went with the multitude, and brought them forth into the house of God;

5 In the voice of praise and thanksgiving; among such as keep holy day.

6 Why art thou so full of heaviness, O my soul? and why art thou so disquieted within me?

7 Put thy trust in God; for I will yet give him thanks for the help of his countenance.

8 My God, my soul is vexed within me; therefore will I remember thee concerning the Land of Jordan, and the little hill of Hermon.

9 One deep calleth another, because of the noise of the water-pipes; all thy waves and storms are gone over thee.

10 The Lord hath granted his loving-kindness on the day time; and in the night season did I sing of him, and made my prayer unto the God of my life.

11 I will say unto the God of my strength, Why hast thou forgotten me? why go I thus heavily; while the enemy oppresseth me?

12 My bones are smitten asunder as with a sword; while mine enemies that trouble me cast me in the teeth;

13 Namely, while they say daily unto me, Where is now thy God?

14 Why art thou so vexed, O my soul? and why art thou so disquieted within me?

15 O put thy trust in God; for I will yet thank him, which is the help of my countenance, and my God.

Psalm 43.

Give sentence with me, O God, and defend my cause against the ungodly people: O deliver me from the deceitful and wicked Man.

2 For thou art the God of my strength, why hast thou put me from thee? and why go I so heavily, while the enemy oppresseth me?

3 O send out thy light and thy truth, that they may lead me, and bring me unto thy holy hill, and to thy dwelling.

The ninth Day. (The Psalms.)

The ninth Day.

And that I may go unto the altar of God, unto the God of my joy and gladness; upon the Harp will I give thanks unto thee, O God, my God.

Why art thou so heavy, O my soul; and art thou so disquieted within me?

O put thy trust in God; for I will yet praise him, which is the help of my maintenance, and my God.

Morning Prayer. Psal. 44.

WE have heard with our ears, O God, our fathers have told us; what thou hast done in their time of old.

How thou hast driven out the Heathen by thy hand, & planted them in; how thou hast destroyed the nations, and cast them out. For they gat not the land in possession by their own sword; neither was it by their own arm that helped them.

But thy right hand, and thine arm, and the light of thy countenance; because thou hast a favour unto them.

Thou art my King, O God; send help, Jacob.

Through thee will we overthrow our enemies; and in thy name will we tread them under that rise up against us.

For I will not trust in my bow; it is not word that shall help me.

But it is thou that savest us from our enemies; and puttest them to confusion that hate us.

We make our boast of God all day long; we will praise thy name forever.

But now thou art far off, and puttest us to confusion; and goest not forth with our enemies.

Thou makest us to turn our backs upon our enemies; so that they which hate us spoil our goods.

Thou settest us be eaten up like sheep; thou hast scattered us among the heathen.

Thou sellest thy people for nought; and thou hast no Money for them.

Thou makest us to be rebuked of our enemies; to be laughed to scorn, and had in derision of them that are round about us.

Thou makest us to be a by-word among our enemies; and that the people shake their heads at us.

My confusion is daily before me; and the shame of my face hath covered me.

For the voice of the slanderer and blasphemer;

for the enemy and avenger.

18 And thou' all this be come upon us, yet do we not forget thee; nor behave our selves frowardly in thy covenant.

19 Our heart is not turned back, neither our steps gone out of thy way.

20 No, not when thou hast smitten us into the place of dragons; and covered us with the shadow of death.

21 If we have forgotten the Name of our God, and holden up our hands to any strange god; shall not God search it out? for he knoweth the very secrets of the heart.

22 For thy sake also are we killed all the day long; and are counted as sheep appointed to be slain.

23 Up, Lord, why sleepest thou? Awake, and be not absent from us forever.

24 Wherefore hidest thou thy face; and forgettest our misery and trouble?

25 For our soul is brought low, even unto the dust; our belly cleaveth unto the ground.

26 Arise, and help us; and deliver us for thy mercies sake.

Psalm 45.

MY heart is inditing of a good matter: I speak of the things which I have made unto the King.

2 My tongue is the pen, of a ready writer.

3 Thou art fairer than the children of men; full of grace are thy lips, because God hath blessed thee forever.

4 Gird thee with thy Sword upon thy thigh, O thou most mighty; according to thy worship and renown.

5 Good luck have thou with thine honour; ride on, because of the word of truth, of meekness and righteousness, and thy right hand shall teach thee terrible things.

6 Thy arrows are very sharp, and the people shall be subdued unto thee; even in the midst among the Kings enemies.

7 Thy seat, O God, endureth forever; the Scepter of thy Kingdom is a right Scepter.

8 Thou hast loved righteousness and hated iniquity; wherefore God, even thy God, hath anointed thee with oyl of gladness above thy fellows.

9 All thy garments smell of myrrhe, aloes, and cassia: out of the ivory palaces, whereby they have made thee glad.

10 Kings daughters were among thy honourable women; upon thy right hand did stand the Queen in a vesture of gold, wrought about

about with divers colours.

11 Harken, O daughter, and consider, incline thine ear; forget also thine own people, and thy fathers house;

12 So shall the King have pleasure in thy beauty; for he is thy Lord God, and worship thou him.

13 And the daughter of Tyre shall be there with a gift; like as the rich also among the people shall make their supplication before thee.

14 The kings daughter is all glorious within: her clothing is of wrought gold.

15 She shall be brought unto the King in rayment of needle-work: the virgins that be her fellows, shall bear her company, and shall be brought unto thee.

16 With joy & gladness shall they be brought; and shall enter into the Kings palace.

17 In stead of thy fathers thou shalt have children; whom thou mayst make Princes in all lands.

18 I will remember thy Name from one generation to another; therefore shall the people give thanks unto thee, world without end.

Psalm 46.

GOD is our hope and strength; a very present help in trouble.

2 Therefore will we not fear, though the earth be moved; and tho' the hills be carried into the midst of the Sea,

3 Tho' the waters thereof rage and swell; and tho' the mountains shake at the tempest of the same.

4 The rivers of the flood thereof shall make glad the City of God; the holy place of the Tabernacle of the most highest.

5 God is in the midst of her, therefore shall she not be removed: God shall help her, and that right early.

6 The Heathen make much ado, and the kingdoms are moved; but God hath shewed his voice, and the earth shall melt away.

7 The Lord of hosts is with us, the God of Jacob is our refuge.

8 O come hither, and behold the works of the Lord, what destruction he hath brought upon the earth.

9 He maketh wars to cease in all the world; he breaketh the bow, and knappeth the spear in sunder, and burneth the chariots in the fire.

10 Be still then, and know that I am God: I will be exalted among the Heathen, and will be exalted in the earth.

11 The Lord of hosts is with us, the God of Jacob is our refuge.

Evening Prayer. Psalm 47.

O Clap your hands together, all ye People; O sing unto God with the voice of melody.

2 For the Lord is high, and to be feared he is the great King upon all the earth.

3 He shall subdue the People under us, and the Nations under our feet.

4 He shall chuse out an heritage for us; even the worship of Jacob, whom he loved.

5 God is gone up with a merry noise; the Lord with the sound of the Trump.

6 O sing praises, sing praises unto our God: O sing praises, sing praises unto our King.

7 For God is the king of all the earth; ye praises with understanding.

8 God reigneth over the Heathen; God sitteth upon his holy Seat.

9 The Princes of the People are joynted to the People of the God of Abraham; God, which is very high exalted, doth defend the earth, as it were with a shield.

Psalm 48.

GREAT is the Lord, and highly to be praised; in the city of our God, even upon his holy hill.

2 The hill of Sion is a fair place, and joy of the whole earth: upon the north lieth the city of the great King; God is known in her palaces, as a sure refuge.

3 For lo, the Kings of the earth; are gathered, and gone by together.

4 They marvelled to see such things; they were astonished and suddenly cast down.

5 Fear came there upon them, and sorrow as upon a woman in her travail.

6 Thou shalt break the Ships of the Sea through the east wind.

7 Like as we have heard, so have we seen in the city of the Lord of hosts; in the city of our God: God upholdeth the same forever.

8 We wait for thy loving-kindness, O God in the midst of thy Temple.

9 O God, according to thy name, so is thy praise unto the worlds end: thy right hand is full of righteousness.

10 Let the mount Sion rejoyce, and daughter of Judah be glad, because of thy judgments.

11 Walk about Sion, and go round about her, and tell the towers thereof.

12 Mark well her bulwarks, set up her battlements, that ye may tell them that come after.

3 For this God is our God for ever and
r; he shall be our guide unto death.

Psalm 49.

Hear this, all ye People; ponder it
with your ears, all ye that dwell in the
world.

High and low, Rich and poor, one with
another.

My mouth shall speak of wisdom; and
heart shall muse of understanding.

I will incline mine ears to the parable;
I shew my dark speech upon the harp.

Wherefore should I fear in the days of
wickedness; and when the wickedness of my
days compasseth me round about?

There be some that put their trust in
their goods, and boast themselves in the mul-
titude of their riches.

But no man may deliver his brother, nor
make agreement unto God for him:

For it cost more to redeem their Souls:
that he must let them alone forever.

Yea, though he live long, & see not the grave.
For he seeth that wise men also die, and
with together; as well as the ignorant and
simple, and leave their riches for other.

And yet they think that their houses
will continue forever; and that their dwell-
ing-places shall endure from one generation
to another, & call the lands after their own names.

Nevertheless, man will not abide in
honour, seeing he may be compared unto the
plants that perish; this is the way of them.

This is their foolishness; and their po-
verty praise their saying.

They lie in the hell like Sheep, Death
swalloweth upon them, and the righteous shall
have domination over them in the morning:
their beauty shall consume in the Sepulchre
out of their dwelling.

But God hath delivered my Soul from
the place of hell; for he shall receive me.

Be not thou afraid, though one be made
rich; or if the glory of his house be increased;

For he shall carry nothing away with
him when he dyeth; neither shall his Pomp
follow him.

For while he lived he counted himself
a happy man; and so long as thou doest well
to thy self, men will speak good of thee.

He shall follow the generation of his
others; and shall never see light.

Man being in honour hath no under-
standing; but is compared unto the beasts
that perish.

Morning Prayer. Psalm. 50.

THE Lord, even the most mighty God
hath spoken; and called the world,
from the rising up of the Sun, unto the going
down thereof.

2 Out of Sion hath God appeared: in
perfect beauty.

3 Our God shall come, and shall not keep
silence; there shall go before him a consum-
ing fire, and a mighty tempest shall be stir-
red up round about him.

4 He shall call the heaven from above, and
the earth, that he may judge his people.

5 Gather my Saints together unto me;
those that have made a Covenant with me
with Sacrifice.

6 And the heavens shall declare his right-
eousness; for God is Judge himself.

7 Hear, O my People, and I will speak: I
my self will testify against thee, O Israel;
for I am God, even thy God.

8 I will not reprove thee because of thy
Sacrifices, or for thy burnt-offerings; because
they were not alway before me.

9 I will take no bullock out of thine house,
nor he-goat out of thy folds.

10 For all the beasts of the forest are mine,
and so are the cattle upon a thousand hills.

11 I know all the fowls upon the moun-
tains; and the wild beasts of the field are in
my sight.

12 If I be hungry, I will not tell thee; for
the whole world is mine, & all that is therein.

13 Thinkest thou that I will eat bulls flesh,
and drink the blood of goats?

14 Offer unto God thanks-giving, and pay
thy vows unto the most highest.

15 And call upon me in the time of trouble,
so will I hear thee, & thou shalt praise me.

16 But unto the ungodly said God, Why
dost thou preach my laws, and takest my co-
venant in thy mouth?

17 Whereas thou hatest to be reformed,
and hast cast my words behind thee?

18 When thou sawest a thief, thou consent-
edst unto him; and hast been partaker with
the adulterers.

19 Thou hast let thy mouth speak wicked-
ness; and with thy tongue thou hast set forth
deceit.

20 Thou hatest and spakest against thy
brother, yea, and hast slandered thine own
mother's son.

21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly, that I am even such a one as thy self; but I will reprove thee, and set before thee the things that thou hast done.

22 O consider this, ye, that forget God, lest I pluck you away, and there be none to deliver you.

23 Whoso offereth me thanks and praise, he honoureth me; and to him that ordereth his conversation right, will I shew the Salvation of God.

Psalm 51.

HAve mercy upon me, O God, after thy great goodness; according to the multitude of thy mercies, do away mine offences.

2 Wash me thoroughly from my wickedness; and cleanse me from my sin.

3 For I knowledge my faults; and my sins are ever before me.

4 Against thee only have I sinned, and done this evil in thy sight; that thou mightest be justified in thy saying, and clear when thou art judged.

5 Behold, I was shapen in wickedness: and in sin hath my mother conceived me.

6 But lo, thou requirest truth in the inward parts; and shalt make me to understand wisdom secretly.

7 Thou shalt purge me with hyssop, and I shall be clean; thou shalt wash me, and I shall be whiter then snow.

8 Thou shalt make me hear of joy and gladness; that the bones which thou hast broken, may rejoyce.

9 Turn thy face from my sin; and put out all my misdeeds.

10 Make me clean heart, O God, and renew a right spirit within me.

11 Cast me not away from thy presence; and take not thy holy Spirit from me.

12 O give me the comfort of thy help again; and stablish me with thy free Spirit.

13 Then shall I teach thy way unto the wicked; and sinners shall be converted unto thee.

14 Deliver me from bloodguiltiness, O God, thou that art the God of health; and my tongue shall sing thy righteousness.

15 Thou shalt open my lips, O Lord, and my mouth shall shew thy praise.

16 For thou desirest not sacrifice, else would I give it thee; but thou delightest not in burnt-offerings.

17 The sacrifice of God is a troubled spirit; a broken and contrite heart, O God, shalt thou not despise.

18 O be favourable and gracious unto Sion, build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations: then shall they offer young bullock upon thine altar.

Psalm 52.

Why boasted thou thy self, thou Tyrant; that thou canst do mischief?

2 Whereas the goodness of God endureth yet daily.

3 Thy tongue imagineth wickedness: and with lies thou cuttest like a sharp razor.

4 Thou hast loved unrighteousness more then goodness; and to talk of lies more then righteousness.

5 Thou hast loved to speak of words that may do hurt; O thou false tongue.

6 Therefore shall God destroy thee for ever, he shall take thee, and pluck thee out of thy dwelling, and root

See out of the land of the living,
 7 The righteous also shall see this,
 and fear; and shall laugh him to scorn.
 8 Lo, this is the man, that took
 God for his strength; but trusted
 unto the multitude of his riches, and
 strengthened himself in his wickedness
 9 As for me, I am like a green
 olive-tree in the house of God; my
 trust is in the tender mercy of God
 forever and ever,
 10 I will always give thanks unto
 thee for that thou hast done; and I
 will hope in thy Name, for thy saints
 shall see it well.

Evening Prayer. Psal. 53.

The foolish body hath said in his
 heart; There is no God.
 2 Corrupt are they and become a-
 minable in their wickedness there
 is none that doeth good.
 3 God looked down from heaven
 upon the children of men; to see if
 there were any that would understand
 and seek after God.
 4 But they are all gone out of the
 way, they are altogether become abo-
 minable, there is also none that doeth
 good, no not one.
 5 Are not they without understand-
 ing, that work wickedness; eating
 up my people as if they would eat
 bread? they have not called upon God.
 6 They were afraid where no fear
 was, for God hath broken the bones of
 him that besieged thee; thou hast put
 them to confusion, because God hath
 despised them.
 7 Oh that the salvation were given
 unto Israel out of Sion; Oh that the
 Lord would deliver his people out of
 captivity!
 8 Then should Jacob rejoyce; and
 Israel should be right glad.

Psalm 54.

Save me, O God, for thy names
 sake; & aveng me in thy strength.
 2 Hear my prayer, O God: and
 harken unto the words of my mouth,
 3 For strangers are risen up against
 me: and tyrants, which have not
 God before their eyes, seek after my
 soul.
 4 Behold, God is my helper; the
 Lord is with them that uphold my
 soul.
 5 He shall reward evil unto mine
 enemies; destroy thou them in thy
 truth.

6 An offering of a free heart will
 I give thee, and praise thy Name,
 O Lord: because it is so comfortable.
 7 For he hath delivered me out of
 all my trouble; and mine eye hath
 seen his desire upon mine enemies.

Psalm 55.

Hear my prayer O God; and hide
 not thy self from my petition.
 2 Take heed unto me, and here
 me; how I mourn in my prayer,
 and am vexed.
 3 The enemy cryeth so, and the
 ungodly cometh on so fast; for they
 are minded to do me some mischief,
 so maliciously are they set against me
 4 My heart is disquieted within
 me: and the fear of death is fallen
 upon me.
 5 Fearfulness & trembling are come
 upon me; and an horrible dread
 hath overwhelmed me.
 6 And I said, Oh that I had wings
 like a dove; for then would I flee
 away, and be at rest.
 7 Lo, then would I get me away
 far off; & remain in the wilderness.
 8 I would make haste to escape;
 because of the stormy wind & tempest
 9 Destroy

9 Destroy their tongues, O Lord, & divide them; for I have spied unrighteousness & strife in the city.

10 Day and night they go about within the walls thereof; mischief also, and sorrow are in the midst of it.

11 Wickedness is therein; deceit and guile go not out of their streets.

12 For it is not an open enemy, that hath done me this dishonour; for then I could have born it.

13 Neither was it mine adversary that did magnifie himself against me: for then peradventure I would have hid my self from him.

14 But it was even thou, my companion: my guide, and mine own familiar friend.

15 We took sweet council together & walked in the house of god as friends.

16 Let death come hastily upon them, and let them go down quick into hell: for wickedness is in their dwellings, and among them.

17 As for me, I will call upon God, and the Lord shall save me.

18 In the evening and morning, and at noon-day will I pray, and that instantly; and he shall hear my voice.

19 It is he that hath delivered my soul in peace from the battel that was against me, for there were many with me.

20 Yea, even God, that endureth forever, shall hear me, & bring them down; for they will not turn, nor fear God.

21 He laid his hands upon such as beat peace with him; and he brake his covenant.

22 the words of his mouth were softer then butter, having war in his heart; his words were smoother then Oyl, and yet be they very swords

23 O cast thy burden upon the Lord, and he shall nourish thee; and shall not suffer the righteous to fall for ever.

25 And as for them; thou, O God, shalt bring them into the pit of destruction.

26 The blood-thirsty, and deceitful men shall not live out half their days: nevertheless, my trust shall be in thee, O Lord.

Borning Prayer. Psalm 56.

BEmerciful unto me, O God, for man goeth about to devour me: he is daily fighting, and troubling me.

2 Mine enemies are daily in hand to swallow me up; for they be many that fight against me, O thou most High.

3 Nevertheless, though I am sometimes afraid yet put I my trust in thee.

4 I will praise God, because of his word; I have put my trust in God, & will not fear what flesh can do unto me.

4 They daily mistake my words, all that they imagine is to do me evil.

6 They hold all together and keep themselves close, and mark my steps when; they lay wait for my soul.

7 Shall they escape for their wickedness; thou, O God, in thy displeasure shalt cast them down.

8 Thou tellest my sittings, put my tears into thy bottle; are not these things noted in thy book.

9 Whensoever I call upon thee, then shall mine enemies be put to flight; this I know; for God is on my side.

10 In Gods word will I rejoyce; in the Lords word will I comfort me.

11 Yea, in God have I put my trust, I will nor be afraid what man can do unto me.

12 Unto

12 Unto thee, O God, will I pay
 y vows; unto thee will I give thanks
 13 For thou hast delivered my
 soul from death, and my feet from
 falling; that I may walk before God
 in the light of the living.

Psalm 57.

BE merciful unto me O God, be
 merciful unto me, for my soul
 trusteth in thee; & under the shadow
 of thy wings shall be my refuge,
 until this tyranny be over-past.

2 I will call unto the most high
 God, even unto the god that shall per-
 form the cause which I have in hand.

3 He shall send from heaven; and
 save me from the reproof of him that
 would eat me up.

4 God shall send forth his mercy &
 truth; my soul is among lions.

5 And I lie even among the children
 of men, that are set on fire; whose
 teeth are spears and arrows, and their
 tongue a sharp sword.

6 Set up thy self, O God, above the
 heavens; and thy glory above all the
 earth.

7 They have laid a net for my feet,
 and pressed down my soul; they have
 digged a pit before me, and are fallen
 into the midst of it themselves.

8 My heart is fixed, O God, my
 heart is fixed; I will sing and give
 praise.

9 Awake up my glory; awake,
 lute, and harp; I my self will awake
 right early.

10 I will give thanks unto thee,
 O Lord, among the people; and I
 will sing unto thee among the nations.

11 For the greatness of thy mercy
 reacheth unto the heavens; and thy
 truth unto the clouds

12 Set up thy self, O God, above

the heavens; and thy glory above all
 the earth.

Psalm 58.

ARE your mind set upon Righteousnes,
 O ye congregation? & do ye judge the
 thing that is right, O ye sons of men?

2 Yea, ye imagine mischief in your heart
 upon the earth; and your hands deal with
 wickedness.

3 The ungodly are froward, even from their
 mothers wom; as soon as they are born they
 go astray, and speak lies.

4 They are as venomous as the poison of
 a Serpent; even like the deaf adder that
 stoppeth her ears;

5 Which refuseth to hear the voice of the
 charmer, charm he never so wisely.

6 Break their teeth, O God, in their mouths,
 smite the jaw-bones of the Lyon, O Lord; let
 them fall away like water that runneth apace,
 and when they shoot their arrow, let them
 be rooted out.

7 Let them consume away like a snail, and
 be like the untimely fruit of a woman; and
 let them not see the Sun.

8 Or ever your pots be made hot with
 thorns; so let indignation vex him, even as
 a thing that is raw.

9 The righteous shall rejoyce when he
 seeth the vengeance; he shall wash his foot
 steps in the blood of the ungodly.

10 So that a man shall say, verily, there is
 a reward for the righteous; doubtless there
 is a God that judgeth the earth.

Evening Prayer. Psalm 59.

DELIVER me from mine enemies, O God;
 defend me from them that rise up a-
 gainst me.

2 O deliver me from the wicked doers, and
 save me from the blood-thirsty men.

3 For lo, they lie waiting for my soul; the
 mighty men are gathered against me without
 any offence or fault of me, O Lord.

4 They run and prepare themselves with-
 out my fault; arise thou therefore to help
 me, and behold.

5 Stand up, O Lord God of hosts, thou God
 of Israel, to visit all the heathen; and be not
 merciful unto them that offend of malicious
 wickedness.

6 They go to and fro in the evening, they
 grin like a dog, and run about thro' the city.

7 Behold,

7 Behold, they speak with their mouth, and swords are in their lips; for who doth hear?

8 But thou, O Lord, shalt have them in derision, and thou shalt laugh all the heathen to scorn.

9 My strength will I ascribe unto thee, for thou art the God of my refuge.

10 God sheweth me his goodness, plentifully, and God shall let me see my desire upon mine enemies.

11 Slay them not, lest my People forget it; but scatter them abroad among the People, and put them down, O Lord, our defence.

12 For the sin of their mouth, and for the words of their lips they shall be taken in their pride; and why? their preaching is of curling and lies.

13 Consume them in thy wrath, consume them that they may perish; and know that it is God that ruleth in Jacob, and unto the ends of the world.

14 And in the evening they will return, grin like a dog, and will go about the city.

15 They will run here and there for meat, and grudge if they be not satisfied.

16 As for me, I will sing of thy power, and will praise thy mercy betimes in the morning; for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, O my strength will I sing, for thou, O God, art my refuge, and my merciful God.

Psalm. 60.

O God, thou hast cast us out, and scattered us abroad, thou hast also been displeased, O turn thee unto us again.

2 Thou hast moved the land, and divided it, heal the fountains thereof, for it shaketh.

3 Thou hast shewed thy People heavy things, thou hast given us a drink of deadly wine.

4 Thou hast given a token for such as fear thee, that they may triumph, because of the truth.

5 Therefore were thy beloved delivered. Help me with thy right hand, and hear me.

6 God hath spoken in his holiness, I will rejoice and divide: Sichem; and meet out the valley of Succoth.

7 Gilead is mine, and Manasses is mine: Ephraim also the strength of my head; Juda is my law giver,

8 Moab is my wash-pot, over Edom will I cast out my shoe: Philistia be thou glad of me.

9 Who will lead me into the strong city?

who will bring me into Edom?

10 Hast thou not cast us out, O God? Will not thou, O God, go out with our hosts?

11 O be thou our help in trouble; for vain is the help of man.

12 Thro' God will we do great acts; for it is he that shall tread down our enemies.

Psalm 61.

Hear my crying, O God: give ear unto my Prayer.

2 From the ends of the earth will I call upon thee, when my heart is in heaviness.

3 O let me up upon the rock that is higher than I; for thou hast been my hope, and a strong tower for me against the enemy.

4 I will dwell in thy tabernacle forever; and my trust shall be under the covering of thy wings.

5 For thou, O Lord, hast heard my desires; and hast given an heritage unto those that fear thy Name.

6 Thou shalt grant the King a long life; that his years may endure throughout all generations.

7 He shall dwell before God forever: O prepare thy loving mercy and faithfulness, that they may preserve him.

8 So will I always sing praise unto thy name; that I may daily perform my vows.

Morning Prayer. Psalm. 62.

MY soul trieth, waiteth still upon God; for of him cometh my salvation.

2 He verily is my strength and my salvation; he is my defence, so that I shall not greatly fall.

3 How long will ye imagine mischief against every man? ye shall be slain, all the first of you; yea, as a tottering wall shall ye be, and like a broken hedge.

4 Their device is only how to put him out whom God will exalt; their delight is in lies. they give good words with their mouth, but curse with their heart.

5 Nevertheless, my soul, wait thou still upon God; for my hope is in him.

6 He truly is my strength & my salvation; he is my defence, so that I shall not fall.

7 In God is my health and my glory; the rock of my might, and in God is my trust.

8 O put your trust in him alway, ye People; pour out your hearts before him, for God is our hope.

9 As for the children of men, they are but vanity,

y; the children of men are deceitful in the weights, they are altogether lighter vanity it self.

O trust not in wrong and robbery, give our selves unto vanity, if riches increase ot thy heart upon them.

God spake once, and twice have I also d the same, That power belongeth unto

And that thou, Lord, art merciful; for rewardest every man according to his

Psalm 63.

God, thou art my God; early will I seek thee.

My soul thirsteth for thee, my flesh also ath after thee; in a barren and dry land ere no water is,

Thus have I looked for thee in holiness; I might behold thy power and glory.

For thy loving-kindness is better than life it self; my lips shall praise thee.

As long as I live will I magnifie thee on manner; & lift up my hands in thy name.

My soul shall be satisfied even as it were marrow and fatness; when my mouth eth thee with joyful lips.

Have I not remembred thee in my bed, dought upon thee when I was waking?

Because thou hast been my helper; thereunder the shadow of thy wings will I rejoyce.

My Soul hangeth upon thee: thy right hath upholden me.

These also that seek the hurt of my soul, shall go under the earth.

Let them fall upon the edge of the sword, they may be a portion for foxes.

But the king shall rejoyce in God; all also that swear by him, shall be comforted for the mouth of them; that speak shall be stopped.

Psalm 64.

Hear my voice, O God, in my Prayer; preserve my life from fear of the enemy. Hide me from the gathering together of toward, and from the insurrection of d doers.

Who have whet their tongue like a sword, shoot out their arrows, even bitter words, That they may privily shoot at him that perfect: suddenly do they hit him, and let.

They encourage them selves in mischief, and commune among themselves, how they

may lay snares, and say, That no man shall see them.

6 They imagine wickedness, and practise it; that they keep secret among themselves, every man in the depth of his heart.

7 But God shall suddenly shoot at them with a swift arrow, that they may be wounded.

8 Yea, their own tongues shall make them fall; inso much that who so seeth them shall laugh them to scorn.

9 And all men that see it, shall say, This hath God done; for they shall perceive that it is his work.

10 The righteous shall rejoyce in the Lord, and put his trust in him; and all they that are true of heart, shall be glad.

Evening prayer. Psalm 65.

Thou, O God, art praised in Sion; and unto thee shall the vow be performed in Jerusalem.

2 Thou that hearest the prayer, unto thee shall all flesh come.

3 My misdeeds prevail against me; O be thou merciful unto our sins.

4 Blessed is the man whom thou choosest, and receivest unto thee; he shall dwell in thy court, and shall be satisfied with the pleasures of thy house, even of thy holy temple.

5 Thou shalt shew us wonderful things in thy righteousness, O God of our Salvation; thou that art the hope of all the ends of the earth, & of them that remain in the broad sea.

6 Who in his strength setteth fast the mountains, and is girded about with power.

7 Who stillest the raging of the sea, and the noise of the waves, & the madness of the people.

8 They also that dwell in the uttermost parts of the earth, shall be afraid at thy tokens; thou that makest the out-goings of the morning and evening to praise thee.

9 Thou visitest the earth, and blessest it; thou makest it very plenteous.

10 The river of God is full of water; thou preparest their corn, for so thou providest for the earth.

11 Thou waterest her furrows, thou sendest rain into the little valleys thereof; thou makest it soft with the drops of rain, and blessest the increase of it.

12 Thou crownest the year with thy goodness, and thy clouds drop fatness.

13 They shall drop upon the dwellings of the wilderness, and the little hills shall rejoyce

joyce on every side.

14 The folds shall be full of sheep, the valleys also shall stand so thick with corn, that they shall *laugh & sing*.

Psalm 66.

O Be joyful in God, all ye lands; sing praises unto the honour of his *name*, make his *praise* to be *glorious*.

2 Say unto God, O how wonderful art thou in thy works! through the greatness of thy power shall thine enemies be found liars unto thee.

3 For all the world shall worship thee, sing of thee, & praise thy name.

4 O come hither and behold the works of God, how wonderful he is in his doings towards the *children of men*.

5 He turned the sea into dry land, so that they went through the water on foot; there did we rejoyce thereof.

6 He ruleth with his power forever, his eyes behold the people; and such as will not believe, shall not be able to exalt themselves.

7 O praise our God, ye people, and make the voice of his praise be heard.

8 Who holdeth our soul in life, and suffereth not our feet to slip.

9 For thou, O God, hast proved us; thou also hast tryed us, like as silver is tried.

10 Thou broughtest us into the *snare*, and laidst trouble upon our loyns.

11 Thou sufferedst men to ride over our heads: we went through fire and water, and thou broughtest us out into a wealthy place.

12 I will go into thine house with burnt-offerings, and will pay thee my vows which I promised with my lips, and spake with my mouth, when I was in trouble.

13 I will offer unto thee fat burnt-sacrifices, with the incense of Rams

I will offer bullocks and goats.

14 O come hither and hearken, ye that fear God, and I will tell what he hath done for my soul.

15 I called unto him with mouth, and gave him praises with my tongue.

16 If I incline unto wickedness with mine heart, the lord will not hear.

17 But God hath heard me, and considered the voice of my prayer.

18 Praised be God, who hath cast out my prayer, nor turned mercy from me.

Psalm 67.

God be merciful unto us, and to us, and shew us the light of countenance, & be merciful unto

2 That thy way may be known upon earth, thy saving health among all nations.

3 Let the people praise thee, O God, yea, let all the people praise thee.

4 O Let the nations rejoyce and glad; for thou shalt judge the righteously, and govern the nation upon earth.

5 Let the people praise thee, O God, let all the people praise thee.

6 Then shall the earth bring forth her increase: and God, even our God shall give us his blessing.

7 God shall bless us, and all the ends of the world shall fear him.

Morning Prayer. Psalm 68.

Let God arise, and let his enemies be scattered: let them also hate him, flee before him.

2 Like as the smoke vanisheth, so shalt thou drive them away: and as wax melteth at the fire, so let the ungodly perish at the presence of

3 But let the righteous be glad, and rejoice

The thirteenth Day. (The Psalms.) *The thirteenth Day.*

ce before God : let them also be
y and joyful.

O sing unto God, and sing praises
his Name ; magnific him that
h upon the heavens, as it were
an horse ; praise him in his
e, yea, and rejoyce before him.
He is a father of the fatherless,
defendeth the cause of the widows
God in his holy habitation.

He is the God that maketh men
e of one mind in an house, and
geth the prisoners out of cap-
y ; but letteth the runagates
inue in scarceness.

O God, when thou wentest forth
re the people ; when thou wentest
ugh the wil- erness.

The earth shook, & the heavens
oped at the presence of God, even
naialso was moved at the presence
od, who is the God of Israel.

Thou, O God, sentest a gracious
upon thine inheritance ; and re-
nedst it when it was weary.

Thy congregation shall dwell
ein ; for thou, O God, hast of
goodness prepared for the poor.

The Lord gave the word ; great
the company of preachers.

Kings with their armies did flee,
were discomfited ; and they of
household divided the spoil.

Though ye have lain among the
, yet shall ye be as the wings of
ove that is covered with silver
gs, and her feathers like gold.

When the Almighty scattered
gs for their sake ; then were they
white as snow in salmon.

As the hill of Basan, so is Gods
; even an high hill, as the hill of
an.

Why hop ye so, ye high hills ?

this is Gods hill, in the which it plea-
seth him to dwell ; yea, the Lord will
abide in it for ever.

17 The chariots of God are twenty
thousand, even thousands of angels ;
and the Lord is among them, as in
the holy place of Sinai.

18 Thou art gone up on high, thou
hast led captivity captive, and recei-
ved gifts for men ; yea, even for thine
enemies, that the Lord God might
dwell among them.

19 Praised be the Lord daily ; even
the God who helpeth us, and poureth
his benefits upon us.

20 He is our God, even the God
of whom cometh salvation ; God is
the Lord, by whom we escape death.

21 God shall wound the head of his
enemies ; and the hairy scalp of such a
one as goeth on still in his wickedness.

22 The Lord hath said, I will bring
my people again, as I did from Basan,
mine own will I bring again, as I did
sometime from the deep of the sea.

23 That thy foot may be dipped
in the blood of thine enemies ; and
that the tongue of thy dogs may be
red through the same.

24 It is well seen, O God how thou
goest ; how thou my God and King
goest in the sanctuary.

25 The singers go before, the minstrels
follow after : in the midst are the
damsels playing with the timbrels.

26 Give thanks, O Israel, unto
God the Lord in the congregation ;
from the ground of the heart.

27 There is little Benjamin their
ruler, and the princes of Judah their
counsel ; the princes of Zebulun, and
the princes of Nephthali.

28 Thy God hath sent forth strength
for thee ; stablish the thing, O God,
that

that thou hast wrought in us,

29 For thy temple sake at Jerusalem, so shall kings bring presents unto thee.

30 When the company of spear-men and multitude of the mighty are scattered abroad among the beasts of the people, so that they humbly bring pieces of silver, and when he hath scattered the people that delight in war.

31 Then shall the princes come out of Egypt; the Morians land shall soon stretch out her hands unto God.

32 Sing unto God O ye kingdoms of the earth; O sing praise unto the Lord,

33 Who sitteth in the heavens over all, from the beginning; lo, he doth send out his voice, yea, and that a mighty voice.

34 Ascribe ye the power to God over Israel; his worship and strength is in the clouds.

35 O God Wonderful art thou in thy holy place; even the God of Israel; he will give strength & power unto his people; blessed be God.

Evening Prayer Psalm 69.

SAve me, O God, for the waters are come in, even unto my soul.

2 I stick fast in the deep mire, where no ground is: I am come into deep waters, so that the floods run over me.

3 I am weary of crying, my throat is dry: my sight faileth me for waiting so long upon my God.

4 They that hate me without a cause, are more than the hairs of my head: they that are mine enemies, & would destroy me *guileless*, are mighty.

5 I paid them the things that I never took: God, thou knowest my simpleness, and my faults are not hid from thee.

6 Let not them that trust in the O Lord God of hosts, be ashamed for my cause: let not those that seek thee be confounded through me, O Lord God of Israel.

7 And why? for thy sake have suffered reproof: shame hath covered my face.

8 I am become a stranger unto my brethren: even an alien unto my mothers children.

9 For the zeal of thine house have even eaten me: & the rebukes of them that rebuked thee, are fallen upon me.

10 I wept, and chastened my flesh with fasting: and that was turned to my reproof.

11 I put on sack-cloth also, and they jested upon me:

12 They that sit in the gate speak against me; and the drunkards make songs upon me.

13 But, Lord, I make my prayer unto thee; in an acceptable time.

14 Hear me, O God, in the multitude of thy mercy; even in the truth of thy salvation.

15 Take me out of the mire, that I sink not; O let me be delivered from them that hate me, and out of the deep waters.

16 Let not the water-flood drown me, neither let the deep swallow me up; and let not the pit shut her mouth upon me.

17 Hear me, O Lord, for thy loving kindness is comfortable; turn thee unto me, according to the multitude of thy mercies.

18 And hide not thy face from thy servant, for I am in trouble; O hasten thee and hear me.

19 Draw nigh unto my soul & save it; O deliver me because of mine enemies.

20 Tho

20 Thou hast known my reproof, and
shame, and my dishonour; mine
versaries are all in thy sight.
21 Thy rebuke hath broken my
heart, I am full of heaviness; I look-
for some to have pity on me, but
there was no man, neither found I
any to comfort me.
22 They gave me gall to eat: and
when I was thirsty, they gave me
vinegar to drink.
23 Let their table be made a snare
and take themselves withal; and let
the things that should have been for
their wealth, be unto them an occa-
sion of falling.
24 Let their eyes be blinded that
they see not; and ever bowe thou
down their backs.
25 Pour out thine indignation up-
on them; and let thy wrathful dis-
pleasure take hold of them.
26 Let their habitation be void;
and no man to dwell in their tents.
27 For they persecute him whom
thou hast smitten; and they talk
how they may vex them whom thou
hast wounded.
28 Let them fall from one wicked-
ness to another; and not come into
thy righteousness.
29 Let them be wiped out of the
book of the living; and not be writ-
ten among the righteous.
30 As for me, when I am poor and
in heaviness; thy help, O God, shall
raise me up.
31 I will praise the Name of God
with a song; and magnifie it with
thanksgiving,
32 This also shall please the Lord;
when thou shalt see then a bullock that hath horns
like unto thine.
33 The humble shall consider this,

and be glad; seek ye after God, and
your soul shall live.

34 For the Lord heareth the poor;
and despiseth not his prisoner.

35 Let heaven and earth praise
him; the sea and all that moveth
therein.

36 For God will save Sion, and
build the cities of Judah; that men
may dwell there, and have it in
possession.

37 The posterity also of his ser-
vants shall inherit it; and they that
love his Name, shall dwell therein.

Psalm 70.

HAste thee, O God, to deliver me:
make haste to help me, O Lord.

2 Let them be ashamed and con-
founded, that seek after my soul;
let them be turned backward and put
to confusion, that wish me evil.

3 Let them for their reward be
soon brought to shame: that cry over
me, There, there.

4 But let all those that seek thee,
be joyful and glad in thee: and let
all such as delight in thy salvation,
say, alway, The Lord be praised.

5 As for me I am poor and in
misery: hast thee unto me, O God.

6 Thou art my helper and my re-
deemer: O Lord, make no long
tarrying.

Morning Prayer. Psalm 71.

IN the O Lord, have I put my trust
let me never be put to confusion:
but rid me, and deliver me in thy
righteousness; incline thine ear unto
me, and save me.

2 Be thou my strong hold, where-
unto I may alway resort: thou hast
promised to help me, for thou art my
house of defence and my castle.

3 Deliver

3 Deliver me, O my God, out of the hand of the ungodly : out of the hand of the unrighteous and cruel man.

4 For thou, O Lord God, art the thing that I long for : thou art my hope, even from my youth.

5 Through thee have I been holden up ever since I was born ; thou art he that took me out of my mothers womb, my praise shall be always of thee.

6 I am become as it were a monster unto many : but my sure trust is in thee.

7 O let my mouth be filled with thy praise ; that I may sing of thy glory and honour all the day long.

8 Cast me not away in the time of age ; forsake me not when my strength faileth me.

9 For mine enemies speak against me, and they that lay wait for my soul, take their council together, saying : God hath forsaken him, persecute him, and take him, for there is none to deliver him.

10 Go not far from me, O God ; my God, hast thee to help me.

11 Let them be confounded and perish, that are against my soul ; let them be covered with shame and dishonour, that seek to do me evil.

12 As for me I will patiently abide alway : and will praise thee more and more.

13 My mouth shall daily speak of thy righteousness and salvation ; for I know no end thereof.

14 I will go forth in the strength of the Lord God ; and will make mention of thy righteousness only.

15 Thou, O God, hast taught me from my youth up until now ; there-

fore will I tell of my wondrous works.
16 Forsake me not, O God, mine old age, when I am gray-headed ; until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

17 Thy righteousness, O God, is very high ; and great things are they that thou hast done ; O God, who is like unto thee ?

18 O what great troubles and adversities hast thou showed me ! yet didst thou turn and refresh my yea, and broughtest me from the deep of the earth again.

19 Thou hast brought me to glory and honour ; and comforted me on every side.

20 Therefore will I praise thee with thy faithfulness, O God, playing upon an instrument of musick ; unto thee will I sing upon the harp, thou holy one of Israel.

21 My lips will be faint when I sing unto thee ; and so will my heart, whom thou hast delivered.

22 My tongue also shall talk of thy righteousness all the day long, for they are confounded and brought unto shame, that seek to do me evil.

Psalm 72

Give the King thy judgments, O God ; and thy righteousness unto the Kings son.

2 Then shall he judge thy people according unto right ; and defend the poor.

3 The mountains also shall bring forth peace ; and the little hills righteousness unto the people.

4 He shall keep the simple folk their right ; defend the children of the poor, and punish the wrong-doers.

5 They shall fear thee as long

The sun and moon endureth; from
generation to another.

6 He shall come down like the rain
to a fleece of wooll: even as the
springs that water the earth.

7 In his time shall the righteous
flourish; yea, and abundance of
peace, so long as the moon endureth.

8 His dominion shall be also from
one sea to the other; and from
the flood unto the worlds end.

9 They that dwelt in the wilder-
ness shall kneel before him; his ene-
mies shall lick the dust.

10 The Kings of Tarsis, and of the
islands, shall give presents; the kings
of Arabia and Saba shall bring gifts.

11 All kings shall fall down before
him; all nations shall do him service.

12 For he shall deliver the poor
when he crieth; the needy also, and
he that hath no helper.

13 He shall be favourable to the
poor and needy; and shall preserve
the souls of the poor.

14 He shall deliver their souls from
trouble and wrong; and dear shall
their blood be in his sight.

15 He shall live, and unto him
shall be given of the gold of Arabia;
silver shall be made ever unto him,
and daily shall he be praised.

16 There shall be an heap of corn
in the earth, high upon the hills;
fruit shall shake like Libanus,
and shall be green in the city like
grass upon the earth.

17 His name shall endure for ever,
his name shall remain under the sun
through the posterities; which shall
be blessed through him, and all the
angels shall praise him.

18 Blessed be the Lord God, even
the God of Israel; which only doeth

wondrous things?

19 And blessed be the name of his
Majesty for ever; and all the earth
shall be filled with his Majesty.
Amen, Amen.

Evening Prayer Psalm 72.

TRuly God is loving unto Israel;
even unto such as are of a clean
heart.

2 Nevertheless, my feet were al-
most gone; my treadings had well-
nigh slipped.

3 And why? I was grieved at the
wicked; I do also see the ungodly in
such prosperity.

4 For they are in no peril of death,
but are lusty and strong.

5 They come in no misfortune
like other folk; neither are they
plagued like other men.

6 And this is the cause that they
are so holden with pride; and over-
whelmed with cruelty.

7 Their eyes swell with fatness;
and they do even what they list.

8 They corrupt other, and speak
of wicked blasphemy; their talking
is against the most High.

9 For they stretch forth their
mouth unto the heaven; and their
tongue goeth through the world.

10 Therefore fall the people unto
them; and thereout suck they no
small advantage.

11 Tush, say they, how should
God perceive it; is there knowledge
in the most High?

12 Lo, these are the ungodly;
these prosper in the world, and these
have riches in possession; and I said,
Then have I cleansed my heart in
vain, and washed mine hands in
innocency.

The fourteenth Day. (The Psalms.) The fifteenth Day.

13 All the day long have I been punished, and chastened every morning.

14 Yea, and I had almost said even as they, but lo, then I should have condemned the generation of thy children.

15 Then thought I to understand this, but it was too hard for me,

16 Until I went into the sanctuary of God; then understood I the end of these men,

17 Namely, how thou dost set them in slippery places; and castest them down, and destroyest them.

18 Oh, how suddenly do they consume, perish, and come to a fearful end!

19 Yea, even like as a dream when one awaketh, so shalt thou make their image to vanish out of the city.

20 Thus my heart was grieved, and it went even through my reins.

21 So foolish was I, and ignorant; even as it were a beast before thee.

22 Nevertheless, I am alway by thee; for thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsel, and after that receive me with glory.

24 Whom have I in heaven but thee? and there is none upon earth, that I desire in comparison of thee.

25 My flesh, and my heart faileth, but God is the strength of my heart, and my portion forever.

26 For lo, they that forsake thee shall perish; thou hast destroyed all them that commit fornication against thee.

27 But it is good for me to hold me fast by God, to put my trust in the Lord God; and to speak of all thy works in the gates of the daughter of Zion.

Psalm 74.

O God, wherefore art thou absent from us so long? Why is thy wrath so hot against the sheep of thy pasture?

2 O think upon thy Congregation; whom thou hast purchased and redeemed of old.

3 Think upon the tribe of thine Inheritance; and mount Zion, wherein thou hast dwelt.

4 Lift up thy feet, that thou mayst utterly destroy every enemy; which hath done evil in thy sanctuary.

5 Thine adversaries roar in the midst of thy congregation; and set up their banners for tokens.

6 He that hewed timber afore out of the thick trees; was known to bring it to an excellent work,

7 But now they break down all the carved work thereof: with axes and hammers.

8 They have set fire upon thy holy places, and have defiled the dwelling-place of thy Name, even unto the ground.

9 Yea, they said in their hearts, Let us make havock of them altogether: thus have they burnt up all the houses of God in the land.

10 We see not our tokens, there is not one prophet more; no, not one is there among us, that understandeth any more.

11 O God, how long shall the adversary do this dishonour? how long shall the enemy blaspheme thy name, forever?

12 Why with-drawest thou thy hand? why pluckest thou not thy right hand out of thy bosom to consume the enemy?

13 For God is my king of old: the help that is done upon earth, he doth it himself.

14 Thou didst divide the sea through thy Power: thou brakest the heads of the Dragons in the waters.

15 Thou smorest the heads of Leviathan in pieces: and gavest him to be meat for the people in the wilderness.

16 Thou broughtest out fountains, and waters out of the hard rocks: thou dryest up mighty waters.

17 The day is thine, and the night is thine: thou hast prepared the light and the sun.

18 Thou hast set all the borders of the earth: thou hast made summer and winter.

19 Remember this, O Lord, how the enemy hath rebuked; and how the foolish people hath blasphemed thy Name.

20 O deliver not the Soul of thy Turtle-dove unto the multitude of the enemies; and forget not the congregation of the poor for ever.

21 Look upon the Covenant; for all the earth is full of darkness; & cruel habitations.

22 O let not the simple go away ashamed; but let the poor and needy give praise unto thy name.

23 Arise, O God, maintain thine own cause; remember how the foolish man blasphemeth thee daily.

24 Forget not the voice of thine enemies; the presumption of them that hate thee, increase ever more and more.

Morning Prayer. Psal. 75.

Unto thee, O God, do we give thanks; yea, unto thee do we give thanks.

Thy Name also is so high; and that do wondrous works declare.

When I receive the Congregation; I judge according unto right.

The earth is weak, and all the inhabitants thereof; I bear up the pillars of it.

I said unto the fools, Deal not so madly; unto the ungodly, Set not up your horn.

Set not up your horn on high; and speak with a stiff neck.

For promotion cometh neither from the north nor from the west; nor yet from the south.

And why? God is the judge; he putteth one on, and setteth up another.

For in the hand of the Lord there is a cup, and the wine is red; it is full mixt, and poureth out of the same.

As for the dregs therefore, all the ungodly of the earth shall drink them, and suck them out.

But I will talk of the God of Jacob, and praise him for ever.

All the horns of the ungodly also will I break; and the horns of the righteous shall be exalted.

Psalm 76.

Jehovah is God known; his Name is great in Israel.

At Salem is his tabernacle; and his dwelling in Sion.

There brake he the arrows of the bow; shield, the sword, and the battel.

Thou art of more honour and might; in the hills of the Robbers.

The proud are robbed, they have slept in their sleep; and all the men whose hands were mighty, have found nothing.

At thy rebuke, O God of Jacob, both the chariot and horse are fallen.

Thou, even thou art to be feared; and no man may stand in thy light, when thou art angry?

Thou didst cause thy judgment to be heard from heaven; the earth trembled and was still.

When God arose to judgment, and to punish all the meek upon earth,

The fierceness of man shall turn to thy shame; and the fierceness of them shalt thou refrain.

Promise unto the Lord your God, and repent, all ye that are round about him; bring sacrifices to him that ought to be feared.

He shall refrain the spirit of princes; & be wonderful among the kings of the earth.

Psalm 77.

I will cry unto God with my voice; even unto God will I cry with my voice, and he shall hearken unto me.

In the time of my trouble I sought the Lord; my fore ran, and ceased not in the night-season; my soul refused comfort.

When I am in heaviness I will think upon God; when my heart is vexed, I will complain.

Thou holdest mine eyes waking; I am loo feeble that I cannot sleep.

I have considered the days of old, and the years that are past.

I call to remembrance my song: and in the night I commune with mine own heart, and search out my spirits.

Will the Lord absent himself forever? and will he be no more intreated?

Is his mercy clean gone forever? and is his promise come utterly to an end for evermore?

Hath God forgotten to be gracious? and will he shut up his loving kindness in displeasure?

And I said, It is mine own infirmity; but I will remember the years of the right hand of the most high.

I will remember the works of the Lord, and call to mind thy wonders of old time.

I will think also of thy works, and my talking shall be of thy doings.

Thy way, O God, is holy; who is so great a God, as our God?

Thou art the God that doth wonders; & hast declared thy power among the people?

Thou hast mightily delivered thy people; even the sons of Jacob and of Joseph.

The waters saw thee, O God, the waters saw thee, and were afraid; the depths also were troubled.

The clouds poured out water, the air thundered; and thine arrows went abroad.

The voice of thy thunder was heard round about; the lightnings shone upon the ground, the earth was moved, & shook withal.

Thy way is in the sea, and thy paths in the great waters; and thy foot-steps are not known.

Thou leddest thy People like sheep; by the hand of Moses and Aaron.

Evening Prayer. Psalm 78.

Hear my law, O my people; incline your ears unto the words of my mouth.

I will open my mouth in a parable; I will declare hard sentences of old:

3 Which we have heard and known; and such as our fathers have told us,

4 That we should not hide them from the children of the generation to come; but to shew the honour of the Lord, his mighty and wonderful works that he hath done.

5 He made a covenant with Jacob, and gave Israel a law; which he commanded our fore-fathers to teach their children;

6 That their posterity might know it; and the children that were yet unborn;

7 To the intent, that when they came up, they might shew their children the same;

8 That they might put their trust in God, and not to forget the works of God, but to keep his commandments;

9 And not to be as their fore-fathers, a faithless and stubborn generation; a generation that set not their heart aright, and whose spirit cleaveth not stedfastly unto God.

10 Like as the children of Ephraim; who being harnessed, and carrying bows, turned themselves back in the day of bartel.

11 They kept not the Covenant of God; and would not walk in his Law;

12 But forgot what he had done: and the wonderful works that he had shewed them,

13 Marvellous things did he in the sight of our fore-fathers, in the land of Egypt; even in the field of Zoan.

14 He divided the sea, & let them go thro': he made the waters to stand on an heap.

15 In the day-time also he led them with a cloud; and all the night through with a light of fire.

16 He clave the hard rocks in the wilderness; and gave them drink thereof, as it had been out of the great depth.

17 He brought waters out of the stoney rock; so that it gushed out like the Rivers.

18 Yet for all this they sinned more against him; and provoked the most highest in the wilderness.

19 They tempted God in their hearts; and required meat for their lust.

20 They spake against God also, saying, Shall God prepare a table in the wilderness?

21 He smote the stoney rock indeed, that the water gushed out, and the streams flowed withal; but can he give bread also, or provide flesh for his People?

22 When the Lord heard this, he was wroth; so the fire was kindled in Jacob, and there came up heavy displeasure against Israel;

23 Because they believed not in God; and put not their trust in his help.

24 So he commanded the clouds about, and opened the doors of heaven.

25 He rained down Manna also upon them for to eat; and gave them food from heaven.

26 So man did eat angels food; for he sent them meat enough.

27 He caused the east wind to blow upon them; and through his power he brought them in the south-west wind.

28 He rained flesh upon them as thick dust; and feathered fowls like as the sand of the Sea.

29 He let it fall among their tents: even round about their habitation.

30 So they did eat, and were well filled: for he gave them their own desire: they were not disappointed of their lust.

31 But while the meat was yet in their mouths, the heavy wrath of God came upon them, and slew the wealthie of them; and smote down the chosen men that were Israel.

32 But for all this they sinned yet more, and believed not his wondrous works.

33 Therefore their days did he consume in vanity, and their years in trouble.

34 When he slew them, they sought him, and turned them early, & enquired after God.

35 And they remembered that God was their strength, and that the high God was their redeemer.

36 Nevertheless, they did but flatter him with their mouth, and dissembled with him in their tongue.

37 For their heart was not whole with him: neither continued they steadfast in his covenant.

38 But he was so merciful, that he forgave their mis-deeds; & destroyed them not.

39 Yea, many a time turned he his wrath away; and would not suffer his displeasure to arise.

40 For he considered that they were but flesh; and they were even a wind that passeth away, and cometh not again.

41 Many a time did they provoke him in the wilderness; & grieved him in the desert.

42 They turned back and tempted God, and moved the holy One in Israel.

43 They thought not of his hand; and on the day when he delivered them from the hand of the enemy;

44 How he had wrought his miracles in E-

5, and his wonders in the field of Zoan,
 5 He turned their waters into Blood, so
 they might not drink of the rivers.
 6 He sent Lice among them, and devoured
 them up; and Frogs to destroy them.
 7 He gave their fruit unto the Caterpil-
 lar, and their labour unto the grasshopper.
 8 He destroyed their vines with hail-stones,
 their mulberry-trees with the frost.
 9 He smote their cattel also with hail-
 stones, & their flocks with hot thunder-bolts.
 10 He cast upon them the furiousness of
 wrath, anger, displeasure and trouble;
 11 sent evil angels among them.
 12 He made a way to his Indignation, and
 red not their Soul from death; but gave
 their life over to the Pestilence.
 13 And smote all the first-born in Egypt;
 14 most principal and mightiest in the dwell-
 ings of Ham.
 15 But as for his own people, he led them
 forth like Sheep; and carried them in the
 denseness like a flock.
 16 He brought them out safely, that they
 could not fear; and over-whelmed their
 enemies with the Sea.
 17 And brought them within the borders
 of his sanctuary; even to his mountain which
 purchased with his right hand.
 18 He cast out the Heathen also before
 them; and caused their land to be divided
 among them for an heritage, and made the
 tribes of Israel to dwell in their tents.
 19 So they tempted and displeased the
 most high God; and kept not his testimonies.
 20 But turned their backs, and fell away
 from their fore-fathers; starting aside like a
 broken bow.
 21 For they grieved him with their high
 tars, and provoked him to displeasure with
 their Images.
 22 When God heard this, he was wroth,
 and took sore displeasure at Israel.
 23 So that he forsook the tabernacle in
 the wilderness, even the Tent that he had pitched
 among men.
 24 He delivered their power into captiv-
 ity, and their beauty into the enemies hand.
 25 He gave his people over also unto the
 sword, and was wroth with his Inheritance.
 26 The fire consumed their young men, &
 their maidens were not given to marriage.
 27 Their Priests were slain with the sword,
 and there were no widows to make lamenta-
 tion.

66 So the Lord awaked, as one out of sleep,
 and like a gyant refreshed with wine.
 67 He smote his enemies in the hinder parts,
 and put them to a perpetual shame.
 68 He refused the tabernacle of Joseph,
 and chose not the tribe of Ephraim,
 69 But chose the tribe of Judah, even the
 hill of Sion which he loved.
 70 And there he built his temple on high,
 and laid the foundation of it like the ground
 which he hath made continually.
 71 He chose David also his servant, and
 took him away from the sheep-folds.
 72 As he was following the ewes great with
 young ones, he took him; that he might feed
 Jacob his people, and Israel his inheritance.
 73 So he fed them with a faithful and true
 heart, and ruled them prudently with all his
 Power.

Morning Prayer. Psal. 79.

O God, the Heathen are come into thine
 inheritance, thy holy temple have they
 defiled, & made Jerusalem an heap of stones.
 2 The dead bodies of thy Servants have
 they given to be meat unto the fowls of the
 air; and the flesh of thy Saints unto the
 beasts of the land:
 3 Their blood have they shed like water
 on every side of Jerusalem, and there was
 no man to bury them.
 4 We are become an open shame to our
 enemies, a very scorn and derision unto them
 that are round about us.
 5 Lord, how long wilt thou be angry?
 shall thy jealousy burn like fire forever?
 6 Pour out thine indignation upon the
 heathen that have not known thee, and upon
 the Kingdoms that have not called upon thy
 Name.
 7 For they have devoured Jacob, and laid
 waste his dwelling place.
 8 O remember not our old sins, but have
 mercy upon us, and that soon; for we are
 come to great misery.
 9 Help us O God of our salvation,
 for the glory of thy Name; O deliv-
 er us, and be merciful unto our sins
 for thy Names sake.
 10 Wherefore do the heathen say:
 Where is now their God?
 11 O let the vengeance of thy ser-
 vants

vants blood that is shed; be openly shewed upon the heathen in our sight.

12 O let the sorrowful sighing of the prisoners come before thee; according to the greatness of thy power, preserve thou those that are appointed to die.

13 And for the blasphemy where-with our neighbours have blasphemed thee; reward thou them, O Lord, seven-fold into their bosom.

14 So we that are thy people and sheep of thy pasture, shall give thee thanks for ever; and will always be shewing forth thy praise from generation to generation.

Psalm 80.

Hear, O thou Shepherd of Israel, thou that leadeest Joseph like a sheep: shew thy self also, thou that sittest upon the cherubim.

2 Before Ephraim, Benjamin and Manasses; stir up thy strength, and come, and help us.

3 Turn us again, O God; shew the light of thy countenance, and we shall be whole.

4 O Lord God of hosts; how long wilt thou be angry with thy people that prayeth?

5 Thou feedest them with the bread of tears; and givest them plentiuousness of tears to drink.

6 Thou hast made us a very strife unto our neighbours; and our enemies laugh us to scorn.

7 Turn us again, thou God of hosts; shew the light of thy countenance, and we shall be whole.

8 Thou hast brought a vine out of Egypt; thou hast cast out the heathen and planted it.

9 Thou madest room for it; and when it had taken root it filled the land.

10 The hills were covered with the shadow of it; and the boughs thereof were like the goodly cedar-trees.

11 She stretched out her branches unto the sea; and her boughs unto the river.

12 Why hast thou then broken down her hedge: that all they that go by pluck off her grapes?

13 The wild bore out of the wood doth root it up; and the wild beast of the field devour it.

14 Turn thee again thou God of hosts, look down from heaven; be hold, and visit this vine;

15 And the place of the vineyard that thy right hand hath planted and the branch that thou madest strong for thy self.

16 It is burnt with fire and cut down; and they shall perish at the rebuke of thy countenance.

17 Let thy hand be upon the mouth of man whom thou madest so strong for thine own self.

18 And so will not we go back from thee: O let us live, and we shall call upon thy Name.

19 Turn us again, O Lord God of hosts; shew the light of thy countenance, and we shall be whole.

Psalm 81.

Sing we merrily unto GOD our strength; make a cheerful noise unto the God of Jacob.

2 Take the psalm, bring hither the tabret, the merry harp, with the lute.

3 Blow up the trumpet in the new moon, even in the time appointed and upon our solemn feast-day.

4 For this was made a statute for Israel, and a law of the God of Jacob.

5 This he ordained in Joseph for testimony when he came out of the land of Egypt, and had heard a strange language.

6 I eased his shoulder from the burden, and his hands were delivered from making the pots.

7 Thou calledst upon me in troubles, and I delivered thee; and heard thee what time as the storm fell upon thee.

8 I proved thee also at the waters of strife.

9 Hear, O my people, and I will assure thee, O Israel; if thou wiltarken unto me.

10 There shall no strange God be in thee; neither shalt thou worship any other God.

11 I am the Lord thy God, who brought thee out of the Land of Egypt; open thy mouth wide; and I shall fill it.

12 But my people would not hear my voice; and Israel would not obey me.

13 So I gave them up unto their own hearts lust; and let them follow their own imaginations.

14 O that my people would havearkened unto me; for if Israel had walked in my ways,

15 I should soon have put down their enemies: and turned my hand against their adversaries.

16 The haters of the Lord should have been found liars: but their time should have endured for ever.

17 He should have fed them also with the finest wheat-flower: and with honey out of the stony rock should I have satisfied thee.

2 How long will ye give wrong judgment: and accept the persons of the ungodly?

3 Defend the poor and fatherless: see that such as are in need and necessity have right.

4 Deliver the out-cast and poor; save them from the hand of the ungodly.

5 They will not be learned nor understand, but walk on still in darkness; all the foundations of the earth are out of course.

6 I have said, Ye are gods; and ye are all the children of the most highest

7 But ye shall die like men; and fall like one of the princes.

8 Arise O God, and judge thou the earth: for thou shalt take all the heathen to thine inheritance.

Psalm 83.

Hold not thy tongue, O God, keep not still silence; refrain not thy self, O God.

2 For lo, thine enemies make a murmuring; and they that hate thee have lift up their head.

3 They have imagined craftily against thy people: and taken counsel against thy secret ones.

4 They have said, Come and let us root them out, that they be no more a people; and that the name of Israel may be no more in remembrance.

5 For they have cast their heads together with one consent; and are confederate against thee;

6 The tabernacles of the Edomites and the Ishmaelites, the Moabites and Hagarens.

7 Gebal, and Ammon, and Amalek, the Philistins, with them that dwell at Tyre

8 Assur also is joyned with them;

Y

and

Evening Prayer. Psalm 82.

God standeth in the congregation of princes, he is a judge among gods.

and have holpen the children of Lot.

9 But do thou to them, as unto the Madianites; unto Sifera, and unto Jabin at the brook of Kifon;

10 Who perished at Endor; and became as the dung of the earth.

11 Make them and their princes like Oreb and Zeb; yea, make all their princes like as Zeba & Salmana,

12 Who say, Let us take to our selves, the house of God in possession.

13 O my God, make them like unto a wheel, and as the stubble before the wind.

14 Like as the fire that burneth up the wood, and as the flame that consumeth the mountains.

15 Persecute them even so with thy tempest, and make them afraid with thy storm.

16 Make their faces ashamed, O Lord, that they may seek thy Name.

17 Let them be consumed and vexed ever more and more, let them be put to shame and perish.

18 And they shall know that thou whose name is Jehovah, art only the most Highest over all the earth.

Psalm 84.

O How amiable are thy dwellings, thou Lord of hosts.

2 My soul hath a desire and longing to enter into the courts of the Lord, my heart and my flesh rejoyce in the living God.

3 Yea, the sparrow hath found her an house, and the swallow an nest, where she may lay her young, even thy alters, O Lord of hosts, my King and my God.

4 Blessed are they that dwell in thy House, they will be alway praising thee

5 Blessed is the man whose strength

is in thee, in whose heart are they way.

6 Who going through the vail of misery, use it for a well, and the pools are filled with water.

7 They will go from strength to strength, and unto the God of gods shall appeareth every one of them in Zion.

8 O Lord God of host, hear my prayer, hearken, O God of Jacob.

9 Behold, O God our defender, and look upon the face of thine anointed.

10 For one day in thy courts, is better then a thousand.

11 I had rather be a door-keeper in the house of my God, than to dwell in the tents of ungodliness.

12 For the Lord God is a light and defence; the Lord will give grace and worship, and no good thing shall he with-hold from them that live a godly life.

13 O Lord God of hosts, blessed is the man that putteth his trust in thee.

Psalm 85.

Lord, thou art become gracious unto thy land; thou hast turned away the captivity of Jacob.

2 Thou hast forgiven the offence of thy people, and covered all their sins.

3 Thou hast taken away all thy displeasure, and turned thy self from thy wrathful indignation.

4 Turn us then, O God our Saviour, & let thine anger cease from us.

5 Wilt thou be displeased at us forever? and wilt thou stretch out thy wrath from one generation to another?

6 Wilt thou not turn again and quicken us, that thy people may rejoyce in thee?

7 Shew us thy mercy, O Lord, and grant us thy Salvation.

8 I will hearken what the Lord will

say

concerning me; for he shall speak
face unto his people, and to his
saints, that they turn not again.

9 For his salvation is nigh them
that fear him, that glory may dwell
in our Land.

10 Mercy and truth are met toge-
ther, righteousness and peace have
kissed each other.

11 Truth shall flourish out of the
earth, and righteousness hath looked
down from heaven.

12 Yea, the Lord shall shew loving-
kindness, and our land shall give her
increase.

13 Righteousness shall go before
him, and he shall direct his going in
the way.

Morning Prayer. Psalm 86.

1 Owe down thine ear, O Lord, and
hear me, for I am poor, and in
misery.

2 Preserve thou my soul, for I am
weak; my God; save thy servant that
trusteth his trust in thee.

3 Be merciful unto me, O Lord, for
I will call daily upon thee.

4 Comfort the soul of thy servant;
for unto thee, O Lord, do I lift up
my soul:

5 For thou, Lord, art good and
gracious, and of great mercy unto all
them that call upon thee.

6 Give ear, Lord, unto my prayer,
and ponder the voice of my humble
desires.

7 In the time of my trouble I will
call upon thee, for thou hearest me.

8 Among the gods there is none
like unto thee, O Lord; there is not
one that can do as thou dost.

9 All nations whom thou hast
made, shall come and worship thee,

O Lord; & shall glorifie thy name.

10 For thou art great, and dost
wondrous things; thou art God alone.

11 Teach me thy way, O Lord, &
I will walk in thy truth: O knit my
heart unto thee, that I may fear thy
Name.

12 I will thank thee, O Lord my
God, with all my heart, & will praise
thy name for evermore.

13 For great is thy mercy toward
me, and thou hast delivered my soul
from the nethermost hell.

14 O God, the proud are risen a-
gainst me, and the congregations of
naughty men have sought after my
soul, and have not set thee before
their eyes.

15 But thou, O Lord God, art full
of compassion and mercy; long-suf-
fering, plenteous in goodness & truth.

16 O turn thee then unto me, and
have mercy upon me; give thy stren-
gth unto thy servant, and help the
son of thine hand-maid.

17 Shew some token upon me for
good, that they who hate me may see
it, and be ashamed; because thou,
Lord, hast holpen me, and comforted
me.

Psalm 87.

Her foundations are upon the holy
hills; the Lord loveth the gates
of Sion more than all the dwellings
of Jacob.

2 Very excellent things are spoken
of thee, thou city of God.

3 I will think upon Rahab and Ba-
bylon, with them that know me.

4 Behold ye the Philistins also, and
they of Tyre, with the Moabites, lo,
there was he born.

5 And of Sion it shall be reported,
that he was born in her; and the most
high shall establish her.

The seventeenth Day. (The Psalms.) *The seventeenth Day.*

6 The Lord shall rehearse it when he wrighteth up the People, That he was born there.

7 The fingers also and trumpeters shall he rehearse; all my fresh springs shall be in thee.

Psalm 88.

O Lord God of my salvation, I have cryed day and night before thee: O let my prayer enter into thy presence, incline thine ear unto my calling.

2 For my soul is full of trouble, and my life draweth nigh unto Hell.

3 I am counted as one of them that go down into the pit; and I have been even as a man that hath no strength.

4 Free among the dead, and like unto them that are wounded, and lie in the grave; who are out of remembrance, and are cut away from thy hand.

5 Thou hast laid me in the lowest pit, in a place of darkness, and in the deep.

6 Thine indignation lieth hard upon me; and thou hast vexed me with all thy storms.

7 Thou hast put away mine acquaintance far from me, and made me to be abhorred of them.

8 I am so fast in prison, that I cannot get forth.

9 My sight faileth for very trouble; Lord, I have called daily upon thee, I have stretched forth my hands unto thee.

10 Dost thou shew wonders among the dead? or shall the dead rise up again, and praise thee?

11 Shall thy loving-kindness be shewed in the grave? or thy faithfulnes in destruction?

12 Shall thy wondrous works be known in the dark? and thy righteousness in the land where all things are forgotten?

13 Unto thee have I cryed, O Lord; and early shall my prayer come before thee.

14 Lord! why abhorrest thou my soul? & hidest thou thy face from me?

15 I am in misery, and like unto him that is at the point to dye: even from my youth up, thy terrors have I suffered with a troubled mind.

16 Thy wrathful displeasure goeth over me, and the fear of thee hath undone me.

17 They came round about me daily like water and compassed me together on every side.

18 My lovers and friends hast thou put away from me, and hid mine acquaintance out of my sight.

Evening Prayer. Psalm 89.

MY song shall be alway of the loving-kindness of the Lord: with my mouth will I ever be shewing thy truth from one generation to another.

2 For I have said, Mercy shall be set up forever; thy truth shalt thou stablish in the heavens.

3 I have made a covenant with my chosen; I have sworn unto David my servant,

4 Thy seed will I stablish forever; and set up thy throne from one generation to another.

5 O Lord, the very heavens shall praise thy wondrous works; and thy truth in the congregation of the saints.

6 For who is he among the clouds, that shall be compared unto the Lord?

7 And what is he among the gods, that shall be like unto the Lord?

8 God is very greatly to be feared in the council of the Saints; and to be had in reverence of all them that are round about him.

9 O Lord God of hosts, who is like unto thee? thy truth, most mighty Lord, is on every side.

10 Thou rulest the raging of the sea, thou stillest the waves thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it; thou hast scattered thine enemies broad with thy mighty arm.

12 The heavens are thine, the earth also thine; thou hast laid the foundation of the round world, and all that therein is.

13 Thou hast made the north & the south; Tabor & Hermon shall rejoyce in thy name.

14 Thou hast a mighty arm: strong is thine hand, and high is thy right hand.

15 Righteousness and equity are the habitation of thy seat; mercy and truth shall go before thy face.

16 Blessed is the people, O Lord, that rejoyce in thee; they shall walk in the light of thy countenance.

17 Their delight shall be daily in thy Name; and in thy righteousness shall they make their boast.

18 For thou art the glory of their strength, and in thy loving-kindness thou shalt lift up their horn.

19 For the Lord is our defence; the Lord is our King.

20 Thou spakest sometime in visions unto thy Saints, and saidst, I have laid help upon one that is mighty, I have exalted one chosen out of the people.

The seventeenth Day. (The Psalms.) The eighteenth Day.

1 I have found David my Servant; with holy oyl have I anointed him.
 2 My hand shall hold him fast; and my strength shall strengthen him.
 3 The enemy shall not be able to do him violence; the Son of wickedness shall not hurt him.
 4 I will smite down his foes before his eyes, and plague them that hate him.
 5 My truth also and my mercy shall be with him, and in my Name shall his horn be exalted.
 6 I will set his dominion also in the Sea, and his right hand in the floods.
 7 He shall call me, Thou art my father; God, and my strong Salvation.
 8 And I will make him my first-born, higher than the Kings of the earth.
 9 My mercy will I keep for him for evermore; and my covenant shall stand fast with him.
 10 His seed also will I make to endure forever, and his throne as the days of heaven.
 11 But if his children forsake my law, and walk not in my judgments;
 12 If they break my statutes, and keep not my commandments, I will visit their offences with the rod, and their sin with scourges.
 13 Nevertheless, my loving-kindness will not utterly take from him, nor suffer my truth to fail.
 14 My covenant will I not break, nor alter a thing that is gone out of my lips; I have fore-ordained once by my holiness, that I will not fail David.
 15 His seed shall endure forever, and his throne as like as the Sun before me.
 16 He shall stand fast for evermore as the Moon, and as the faithful witness in heaven.
 17 But thou hast abhorred, and forsaken thine anointed; and art displeased at him.
 18 Thou hast broken the Covenant of thy servant, and cast his crown to the ground.
 19 Thou hast overthrown all his hedges, and broken down his strong holds.
 20 All they that go by spoil him, and he is become a reproach to his neighbours.
 21 Thou hast set up the right hand of his enemies, & made all his adversaries to rejoice.
 22 Thou hast taken away the edge of his sword, and given him *not victory in the battle*.
 23 Thou hast put out his glory, and cast his throne down to the ground.
 24 The day of his youth hast thou shortened, and covered him with dishonour.

45 Lord, how long wilt thou hide thy self, forever? and shall thy wrath burn like fire?
 46 O remember how short my time is: wherefore hast thou made all men for nought?
 47 What man is he that liveth, and shall not see death? and shall he deliver his soul from the hand of hell?
 48 Lord, where are thy old loving-kindnesses, which thou swarest unto David in thy truth?
 49 Remember, Lord, the rebuke that thy servants have; and how I do bear in my bosom the rebukes of many people;
 50 Wherewith thine enemies have blasphemed thee, and slandered the foot-steps of thine anointed: praised be the Lord for evermore, Amen, and Amen.

Morning Prayer. Psal. 90.

Lord, thou hast been our refuge, from one generation to another.
 2 Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlasting, and world without end.
 3 Thou turnest man to destruction: again thou sayest, Come again ye children of men.
 4 For a thousand years in thy sight are but as yesterday; seeing that is past as a watch in the night.
 5 As soon as thou scatterest them, they are even as a sleep, and fade away suddenly like the grass.
 6 In the morning it is green, and groweth up; but in the evening it is cut down, dried up, and withered.
 7 For we consume away in thy displeasure; and are afraid at thy wrathful indignation.
 8 Thou hast set our misdeeds before thee, and our secret sins in the light of thy countenance.
 9 For when thou art angry, all our days are gone; we bring our years to an end, as it were a tale that is told.
 10 The days of our age are threescore years and ten, and tho' men be so strong, that they come to fourscore years; yet is their strength then but labour and sorrow; so soon passeth it away, and we are gone.
 11 But who regardeth the power of thy wrath? for even thereafter, as man feareth, so is thy displeasure.
 12 So teach us to number our days, that we may apply our hearts unto wisdom,

13 Turn thee again, O Lord, at the last, and be gracious unto thy servants.

14 O satisfie us with thy mercy, and that soon; so shall we rejoyce, and be glad all the days of our life.

15 Comfort us again now after the time that thou hast plagued us; and for the years wherein we have suffered adversity.

16 Shew thy servants thy work, and their children thy glory.

17 And the glorious Majesty of the Lord our God be upon us: Prosper thou the work of our hands upon us. O prosper thou our handy work.

Psalm 91.

VHOSE dwelleth under the defence of the most high, shall abide under the shadow of the Almighty.

2 I will say unto the Lord, Thou art my hope, and my strong hold; my God, in him will I trust.

3 For he shall deliver thee from the snare of the hunter, & from the noisom pestilence.

4 He shall defend thee under his wings, & thou shalt be safe under his feathers; his faithfulness and truth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terror by night; nor for the arrow that flieth by day;

6 For the pestilence that walketh in darkness, nor for the sickness that destroyeth in the noon-day.

7 A thousand shall fall beside thee, and ten thousand at thy right hand; but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold, and see the reward of the ungodly.

9 For thou, Lord, art my hope; thou hast set thine house of defence very high.

10 There shall no evil happen unto thee, neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee, to keep thee in all thy ways.

12 They shall bear thee in their hands, that thou hurt not thy foot against a stone.

13 Thou shalt goupon the lyon & adder; the young lyon and the dragon shalt thou tread under thy feet.

14 Because he hath set his love upon me, therefore will I deliver him; I will set him up, because he hath known my name.

15 He shall call upon me, and I will hear him; yea, I am with him in trouble; I will

deliver him and bring him to honour.

16 With long life will I satisfie him, I shew him my salvation.

Psalm 92.

IT is a good thing to give thanks unto the Lord; and to sing praises unto thy name O most highest;

2 To tell of thy loving-kindness early the morning, and of thy truth in the night season;

3 Upon an instrument of ten strings, and upon the lute: upon a loud instrument, and upon the harp.

4 For thou, Lord, hast made me glad thy works; and I will rejoyce in giving praise for the operations of thy hands.

5 O Lord, how glorious are thy works, thy thoughts are very deep.

6 An unwise man doth not well consider this, and a fool doth not understand it.

7 When the ungodly are green as the grass, and when all the workers of wickedness flourish, then shall they be destroyed forever: but thou, Lord, art the most highest evermore.

8 For so, thine enemies, O Lord, so, thine enemies shall perish; and all the workers of wickedness shall be destroyed.

9 But thine horn shall be exalted, like the horn of an unicorn; for I am anointed with fresh oyl.

10 Mine eye also shall see his lust of mine enemies; and mine ear shall hear his desire of the wicked that arise up against me.

11 The righteous shall flourish like a palm tree; and shall spread abroad like a cedar of Libanus.

12 Such as be planted in the house of the Lord, shall flourish in the courts of the house of our God.

13 They also shall bring forth more fruit in their age: and shall be fat and well likened.

14 That they may shew how true the Lord's strength is: and that there is no unrighteousness in him.

Evening Prayer. Psalm 93.

THE Lord is King, and hath put on glorious apparel; the Lord hath put on his apparel, and girded himself with strength.

2 He hath made the round world so sure, that it cannot be moved.

3 Ever since the world began hath thy seat been prepared; thou art from everlasting.

The eighteenth Day. (The Psalms.) The nineteenth Day.

The floods are risen, O Lord, the floods lift up their voice: the floods lift up waves.

The waves of the sea are mighty, and horribly; but yet the Lord, who dwel- on high, is mightier.

Thy testimonies, O Lord, are very sure, ness becometh thine house forever.

Psalm 94.

Lord God, to whom vengeance be- longeth; thou God to whom venge- belongeth, shew thy self.

Arise, thou judge of the world, and re- the proud after their deserving.

Lord, how long shall the ungodly, how shall the ungodly triumph?

How long shall all wicked doers speak so un- fully, and make such proud boasting?

They smite down thy People, O Lord, trouble thine heritage.

They murder the widdow and the stran- and put the fatherless to death.

And yet they say, tush, the Lord shall not neither shall the God of Jacob regard it.

Take heed ye unwise among the people; the fools, when will ye understand?

He that planted the ear, shall he not hear; e that made the eye, shall he not see?

O Or he that nutureth the heathen, it e that teacheth man knowledge, shall he punish?

The Lord knoweth the thoughts of, that they are but vain.

Blessed is the man whom thou chasten- O Lord; and teacheest him in thy law.

That thou mayst give him patience in of adversity; until the pit be digged or the ungodly.

For the Lord will not fail his people, her will he forsake his inheritance;

Until righteousness turn again unto ment; all such as are true in heart shall w it.

Who will rise up with me against the ed? or who will take my part against the doers?

If the Lord had not helped me; it had ailed, but my soul had been put to silence.

But when I said, My foot hath slipped; mercy, O Lord, held me up.

In the multitude of the sorrows that I in my heart, thy comforts have refresh- my soul.

Wilt thou have any thing to do with

the fool of wickedness, which imagineth mischief as a law?

21 They gather them together against the soul of the righteous, and condemn the inno- cent blood.

22 But the Lord is my refuge, and my God is the strength of my confidence.

23 He shall recompence them their wick- edness, and destroy them in their own malice; yea, the Lord our God shall destroy them.

Morning Prayer. Psalm 95.

O Come, let us sing unto the Lord; let us heartily rejoyce in the strength of our Salvation.

2 Let us come before his presence with thanksgiving, and shew our selves glad in him with psalms.

3 For the Lord is a great God, and a great king above all gods.

4 In his hands are all the corners of the earth, & the strength of the hills is his also.

5 The sea is his, and he made it; and his hands prepared the dry land.

6 O come, let us worship and fall down, and kneel before the Lord our maker.

7 For he is the Lord our God, and we are the people of his pasture, and the sheep of his hand.

8 To day if you will hear his voice, harden not your hearts; as in the provocation, and as in the day of temptation in the wilderness;

9 When your fathers tempted me, proved me, and saw my works.

10 Forty years long was I grieved with this generation, and said, It is a people that do err in their hearts, for they have not known my ways;

11 Unto whom I sware in my wrath, that they should not enter into my rest.

Psalm 96.

O Sing unto the Lord, a new song; sing unto the Lord, all the whole earth.

2 Sing unto the Lord, and praise his name; be telling of his salvation from day to day.

3 Declare his honour unto the heathen, and his wonders unto all People.

4 For the Lord is great, and cannot wor- thily be praised; he is more to be feared than all gods.

5 As for all the gods of the heathen, they are but idols; but it is the Lord that made the heavens.

6 Glory & worship are before him, power and

and honour are in his sanctuary.

7 Ascribe unto the Lord, O ye kindreds of the people; ascribe unto the Lord worship and power.

8 Ascribe unto the Lord the honour due unto his Name; bring presents, and come into his courts.

9 O worship the Lord in the beauty of holiness; let the whole earth stand in awe of him.

10 Tell it out among the heathen; that the Lord is King; and that it is he who hath made the round world so fast that it cannot be moved, and how that he shall judge the people righteously.

11 Let the heavens rejoyce, and let the earth be glad; let the sea make a noise, and all that therein is.

12 Let the field be joyful, and all that is in it; then shall all the trees of the wood rejoyce before the Lord.

13 For he cometh, he cometh to judge the earth, and with righteousness to judge the world, and all the people with his truth.

Psalm 97.

THE Lord is King, the earth may be glad thereof: yea; the multitude of the isles may be glad thereof.

2 Clouds and darkness are round about him; righteousness and judgment are the habitation of his seat.

3 There shall go a fire before him, and burn up his enemies on every side.

4 His lightnings gave shine unto the world; the earth saw it, and was afraid.

5 The hills melted like wax at the presence of the Lord; at the presence of the Lord of the whole earth.

6 The heavens have declared his righteousness; and all the people have seen his glory.

7 Confounded be all they that

worship carved images, and that do light in vain gods; worship him, all ye gods.

8 Sion heard of it, and rejoyced, and the daughters of juda were glad because of thy judgments O Lord.

9 For thou, Lord, art higher than all that are in the earth; thou art exalted far above all gods.

10 O ye that love the Lord, see that ye hate the thing which is evil; the Lord preserveth the souls of his saints; he shall deliver them from the hand of the ungodly.

11 There is sprung up a light for the righteous; and joyful gladness for such as are true hearted.

12 Rejoyce in the Lord, ye righteous; and give thanks for a remembrance of his holiness.

Evening prayer. Psalm 98.

O Sing unto the Lord a new Song for he hath done marvellous things.

2 With his own right hand, and with his holy arm; hath he gotten himself the victory.

3 The Lord declared his salvation; his righteousness hath he openly shewed in the sight of the heathen.

4 He hath remembered his mercy & truth towards the house of Israel, and all the ends of the world have seen the salvation of our God.

5 Shew yourselves joyful unto the Lord, all ye lands; sing, rejoyce and give thanks.

6 Praise the Lord upon the harp; sing to the harp with a Psalm of thanksgiving.

7 With trumpets also and shawms O shew yourselves joyful before the Lord the King.

8 Let the sea make a noise, and all that therein is: the round world, and every thing that dwell therein.

9 Let the floods clap their hands, and let the hills be joyful together before the Lord: for he is come to judge the earth.

10 With righteousness shall he judge the world: & the people with equity.

Psalm 99.

1 The Lord is King, be the people never so impatient; he sitteth between the cherubims, be the earth never so unquiet.

2 The Lord is great in Sion; and high above all the people.

3 They shall give thanks unto thy name which is great, wonderful, and holy.

4 The kings power loveth judgment, thou hast prepared equity: thou hast executed judgment, and righteousness in Jacob.

5 O magnifie the Lord our God; and fall down before his foot-stool, for he is holy.

6 Moses and Aaron among his priests, and Samuel among such as call upon his Name; these called upon the Lord, and he heard them.

7 He spake unto them out of the cloudy pillar; for they kept his testimonies, & the law that he gave them.

8 Thou heardest them, O Lord our God; thou forgavest them, O God, and punishedst their own inventions.

9 O magnifie the Lord our God, and worship him upon his holy hill; for the Lord our God is holy.

Psalm 100.

1 Be joyful in the Lord, all ye lands; serve the Lord with gladness, and come before his presence with a song.

2 Be ye sure that the Lord he is God; it is he that hath made us, and not our selves; we are his people, and the sheep of his pasture.

3 O go your way into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and speak good of his Name.

4 For the Lord is gracious, his mercy is everlasting; and his truth endureth from generation to generation.

Psalm 101.

MY song shall be of mercy and of judgment: unto thee, O Lord, will I sing.

2 O let me have understanding in the way of godliness.

3 When wilt thou come unto me? I will walk in thy house with a perfect heart.

4 I will take no wicked thing in mine hand; I hate the sins of unfaithfulness; there shall no such cleave unto me.

5 A froward heart shall depart from me; I will not know a wicked person.

6 Whoso privily slandereth his neighbour, him will I destroy.

7 Whoso hath also a proud look & high stomach, I will not suffer him.

8 Mine eyes look upon such as are faithful in the land, that they may dwell with me.

9 Whoso leadeth a godly life, he shall be my servant.

10 There shall no deceitful person dwell in my house; he that telleth lyes shall not tarry in my sight.

11 I shall soon destroy all the ungodly that are in the land, that I may root out all wicked doers from the city of the Lord.

Morning Prayer. Psalm 102.

HEAR my prayer, O Lord, and let my crying come unto thee.

Hide

2 Hide not thy face from me in the time of my trouble; incline thine ears unto me when I call, O hear me, and that right soon.

3 For my days are consumed away like smoke, and my bones are burnt up as it were a fire-brand.

4 My heart is smitten down, and withered like grass, so that I forget to eat my bread

5 For the voice of my groaning, my bones will scarce cleave to my flesh.

6 I am become like a pelican in the wilderness, and like an owl that is in the desert.

7 I have watched, and am even as it were a sparrow, that sitteth alone upon the house top.

8 Mine enemies revile me all the day long; and they that are mad upon me, are sworn together against me.

9 For I have eaten ashes as it were bread, and mingled my drink with weeping.

10 And that because of thine indignation and wrath; for thou hast taken me up, and cast me down.

11 My days are gone like a shadow, and I am withered like grass.

12 But thou, O Lord, shalt endure forever, and thy remembrance thro' out all generations

13 Thou shalt arise, & have mercy upon Sion; for it is time that thou have mercy upon her, yea, the time is come.

14 And why? thy servants think upon her stones, & it pitieth them to see her in the dust.

15 The heathen shall fear thy name, O Lord; and all the kings of the earth thy Majesty;

16 When the Lord shall build up Sion, & when his glory shall appear;

17 When he turneth him unto the prayer of the poor destitute, and despiseth not their desire.

18 This shall be written for the that come after, and the people which shall be born shall praise the Lord.

19 For he hath looked down from his sanctuary, out of the heaven and the Lord behold the earth,

20 That he might hear the mournings of such as are in captivity, and deliver the children appointed unto death.

21 That they may declare the Name of the Lord in Sion; and worship at Jerusalem.

22 When the people are gathered together; and the kingdoms also serve the Lord.

23 He brought down my strength in my journey; & shortened my day

24 But I said, O my God, take not away in the midst of mine age as for thy years they endure thro' out all generations.

25 Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thy hands.

26 They shall perish, but thou shalt endure; they all shall wax old as doth a garment.

27 And as a vesture shalt thou change them, and they shall be changed; but thou art the same, and thy years shall not fail.

28 The children of thy servant shall continue; and their seed shall stand fast in thy sight.

Psalm 103.

PRAISE the Lord, O my soul; and all that is within me praise his holy Name.

2 Praise the Lord, O my soul; and forget

get not all his benefits;
 3 Who forgivest all thy sins; and
 alest all thine infirmities;
 4 Who savest thy life from destru-
 on; and crowneth thee with mer-
 and loving kindneis;
 5 Who satisfieth thy mouth with
 od things; making thee young
 and lusty as an eagle.
 6 The Lord executeth righteouf-
 ness and judgment, for all them that
 e oppressed with wrong.
 7 He shewed his ways unto Moses;
 is works unto the children of Israel.
 8 The Lord is full of compassion
 and mercy; long-suffering, and of
 great goodness.
 9 He will not always be chiding:
 heither keepeth he his anger forever.
 10 He hath not dealt with us after
 our sins; nor rewarded us according
 to our wickednesses.
 11 For look how high the heavens
 is in comparison of the earth; so
 great is his mercy also toward them
 that fear him.
 12 Look how wide also the east is
 from the west; so far hath he set our
 sins from us.
 13 Yea, like as a father pitieth his
 own children; even so is the Lord
 merciful unto them that fear him.
 14 For he knoweth whereof we
 are made; he remembreth that we
 are but dust.
 15 The days of man are but as
 grais; for he flourisheth as a flower
 of the field.
 16 For as soon as the wind goeth
 over it, it is gone; and the place
 thereof shall know it no more.
 17 But the merciful goodness of
 the Lord endureth for ever and ever
 upon them that fear him, and his

righteousness upon *childrens children.*

18 Even upon such as keep his co-
 venant; and think upon his *com-*
mandments to do them

19 The Lord hath prepared his seat
 in heaven and his kingdom ruleth
 over all.

20 O praise the Lord, ye angels of
 his, ye that excel in strength; ye
 that fulfil his commandment, and
 harken unto the voice of his words.

21 O praise the Lord, all ye hosts;
 ye servants of his that do his *pleasure.*

22 O speak good of the Lord, all
 ye works of his in all places of his do-
 minion: *praise thou the lord, O my soul.*

Evening Prayer. Psal. 104.

PRaise the Lord, O my soul; O Lord
 my God, thou art become excee-
 ding glorious, thou art clothed with
 majesty and honour.

2 Thou deckest thy self with light
 as it were with a garment; and sprea-
 dest out the heavens like a curtain.

3 Who layeth the beams of his
 chambers in the waters; and maketh
 the clouds his chariot, and walketh
 upon the wings of the wind.

4 He maketh his angels spirits; and
 his ministers a flaming fire:

5 He laid the foundations of the
 earth; that it never should move at
 any time.

6 Thou coveredst it with the deep
 like as with a garment; the waters
 stand in the hills.

7 At thy rebuke they flee; at the
 voice of thy thunder they are afraid.

8 They go up as high as the hills,
 and down to the valley beneath; e-
 ven unto the place which thou hast
 appointed for them.

9 Thou hast set them their bounds,
 which

which they shall not pass; neither turn again to cover the earth.

10 He sendeth the springs into the rivers; which run among the hills.

11 All beasts of the field drink thereof; and the wild asses quench their thirst.

12 Beside them shall the fowls of the air have their habitation; and sing among the branches.

13 He watereth the hills from above; the earth is filled with the fruit of thy works.

14 He bringeth forth grass for the cattel; and green herb for the service of men.

15 That he may bring food out of the earth, and wine that maketh glad the heart of man; and oyl to make him a cheerful countenance, & bread to strengthen mans heart.

16 The trees of the Lord also are full of sap; even the cedars of *libanus* which he hath planted.

17 Wherein the birds make their nests; and the fir-trees are a dwelling for the stork.

18 The high hills are a refuge for the wild goats: and so are the stony rocks for the conies.

19 He appointed the moon for certain seasons: and the sun knoweth his going down.

20 Thou makest darkness that it may be night wherein all the beasts of the forest do move.

21 The lions roaring after their prey; do seek their meat from God.

22 The sun ariseth, and they get them away together: and lay them down in their dens.

23 Man goeth forth to his work, and to his labour: until the evening.

24 O Lord how manifold are thy

works: in wisdom hast thou made them all the earth is full of thy riches.

25 So is the great and wide sea also wherein are things creeping innumerable, both small and great beasts.

26 There go the ships, and there that Leviathan; whom thou hast made to take his pastime therein.

27 These wait all upon thee: that thou mayest give them meat in due season.

28 When thou givest it them, they gather it; and when thou openest thy hand, they are filled with good.

22 When thou hidest thy face they are troubled, when thou takest away their breath, they die, and are turned again to their dust.

30 When thou lettest thy breath go forth, they shall be made: and thou shalt renew the face of the earth.

31 The glorious Majesty of the lord shall endure forever; the Lord shall rejoyce in his works.

32 The heart shall tremble at the look of him; if he do but touch the hills they shall smoke.

33 I will sing unto the Lord as long as I live; I will praise my God while I have my being.

34 And so shall my words please him; my joy shall be in the Lord.

35 As for sinners, they shall be consumed out of the earth, and the ungodly shall come to an end; praise thou the Lord, O my soul, praise the Lord.

Morning Prayer. Psal. 105.

O Give thanks unto the Lord, and call upon his Name; tell the people what things he hath done.

2 O let your songs be of him, and praise him; and let your talking be of

all his wondrous works,
Rejoyce in his holy Name; Let
the heart of them rejoyce that seek
the Lord.

4 Seek the Lord and his strength;
seek his face evermore.

Remember the marvellous works
that he hath done; his wonders, and
the judgments of his mouth;

O ye seed of Abraham his servant;
children of Jacob his chosen.

7 He is the Lord our God; his
judgments are in all the world.

8 He hath been alway mindful of
the covenant and promise; that he
made to a thousand generations;

9 Even the covenant that he made
with Abraham; and the oath that
he swore unto Isaac;

10 And appointed the same unto
Jacob for a law, and to Israel for an
everlasting testament,

11 Saying, Unto thee will I give
the land of Canaan; the lot of your
inheritance.

12 When there were yet but a
few of them; and they strangers in
the land;

13 What times as they went from
one nation to another; from one
kingdom to another people.

14 He suffered no man to do them
wrong; but reprov'd even kings for
their sakes.

15 Touch not mine Anointed; and
my prophets no harm.

16 Moreover he called for a dearth
upon the land: and destroyed all the
vision of bread,

17 But he had sent a man before
him; even Joseph was sold to be a
bond servant;

18 Whose feet they hurt in the
stocks; the iron entred into his soul;

19 Until the time came that his
cause was known; the word of the
Lord tried him.

20 The king sent, and delivered
him; the prince of the people let him
go free.

21 He made him lord also of his
house; and ruler of all his substance;

22 That he might inform his
princes after his will; and teach his
senators wisdom.

23 Israel also came into Egypt; and
Jacob was a stranger in the land of
Ham.

24 And he increased his people ex-
ceedingly; and made them stronger
then their enemies;

25 Whose heart turned so, that
they hated his people, and dealt un-
truly with his servants

26 Then sent he Moses his servant,
and Aaron whom he had chosen.

27 And these shewed his tokens
among them: and wonders in the
land of Ham.

28 He sent darkness, and it was
dark: and they were not obedient
unto his word.

29 He turned their waters into
blood: and slew their fish.

30 Their land brought forth frogs;
yea, even in their kings chambers.

31 He spake the word, and there
came all manner of flies; and lice in
all their quarters.

32 He gave them hail-stones for
rain; & flames of fire in their land.

33 He smote their vines also and
fig-trees; and destroyed the trees
that were in their coasts.

34 He spake the word, and the
grasshoppers came, and caterpillars
innumerable; and did eat up all the
grass in their land, and devoured the
fruit

fruit of their ground.

35 He smote all the first born in their land; even the chief of all their strength.

36 He brought them forth also with silver and gold: there was not one feeble person among their tribes.

37 Egypt was glad at their departing: for they were afraid of them.

38 He spread out a cloud to be a covering; and fire to give light in the night-season.

39 At their desire he brought quails; and he filled them with the bread of heaven.

40 He opened the rock of stone, & the waters flowed out, so that rivers ran in the dry places.

41 For why? he remembered his holy promise; and Abraham his servant.

42 And he brought forth his people with joy, & his chosen with gladness.

43 And gave them the lands of the heathen; and they took the labours of the people in possession.

44 That they might keep his statutes: and observe his laws.

Evening Prayer. Psalm 106.

O Give thanks unto the Lord, for he is gracious; and his mercy endureth for ever.

2 Who can express the noble acts of the Lord; or shew forth all his praise?

3 Blessed are they that always keep judgment; and do righteousness.

4 Remember me, O Lord, according to the favour that thou bearest unto thy people; O visit me with thy salvation.

5 That I may see the felicity of thy chosen; and rejoyce in the gladness of thy people, and give thanks with thine inheritance.

6 We have sinned with our fathers, we have done amiss, & dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt: neither kept they thy great goodness in remembrance; but were disobedient at the sea, even at the Red sea.

8 Nevertheless he helped them for his Names sake, that he might make his power to be known.

9 He rebuked the Red sea also, and it was dried up, so he led them through the deep as through a wilderness.

10 And he saved them from the adversaries hand, and delivered them from the hand of the enemy.

11 As for those that troubled them, the waters overwhelmed them; there was not one of them left.

12 Then believed they his words; and sang praise unto him.

13 But within a while they forgot his works; and would not abide his counsel.

14 But lust came upon them in the wilderness; and they tempted God in the desert.

15 And he gave them their desires; and sent leanness withal into their soul.

16 They angered Moses also in the tents: & Aaron the saint of the Lord.

17 So the earth opened and swallowed up Dathan; and covered the congregation of Abiram.

18 And the fire was kindled in their company, the flames burnt up the ungodly.

19 They made a calf in Horeb; & worshipped the molten image.

20 Thus they turned their glory into the similitude of a calf that eateth hay.

21 And they forgot God their Saviour.

our: who had done so great things
 Egypt;
 22 Wondrous works in the land of
 m: & fearful things by the red sea.
 23 So he said, he would have de-
 stroyed them, had not Moses his cho-
 stood before him in the gap: to
 away his wrathful indignation, lest he
 ould destroy them.
 24 Yea, they thought scorn of that pleasant
 d, and gave no credence unto his word.
 25 But murmured in their tents, and hear-
 ed not unto the voice of the lord.
 26 Then lift up he his hand against them,
 overthrow them in the wilderness;
 27 To cast out their seed among the nati-
 ; and to scatter them in the lands.
 28 They joyned themselves unto Baal-
 or; and ate the offerings of the dead.
 29 Thus they provoked him to anger with
 ir own inventions; and the plague was
 at among them.
 30 Then stood up Phinees and prayed;
 ifo the plague ceased.
 31 And that was counted unto him for
 ighteousness, among all the posterities for
 rmore.
 32 They angered him also at the waters of
 life; so that he punished Moses for their sakes,
 33 Because they provoked his spirit; so
 at he spake unadvisedly with his lips.
 34 Neither destroyed they the heathen, as
 the Lord commanded them;
 35 But were mingled among the heathen,
 and learned their works.
 36 Inasmuch that they worshipped their
 els, which turned to their own decay; yea,
 they offer'd their sons and their daughters
 to devils.
 37 And shed innocent blood, even the
 od of their sons and of their daughters;
 om they offer'd unto the idols of Canaan
 all the land was defiled with blood.
 38 Thus were they strained with their own
 works; and went a whoring with their own
 inventions,
 39 Therefore was the wrath of the lord
 edled against his people; inasmuch that he
 moured his own inheritance.
 40 And he gave them over into the hand
 of the heathen; and they that hated them
 were lords over them.

41 Their enemies oppressed them, and had
 them in subjection.

42 Many a time did he deliver them; but
 they rebelled against him with their own in-
 ventions, and were brought down in their
 wickedness.

43 Nevertheless, when he saw their ad-
 verty, he heard their complaint.

44 He thought upon his covenant, and
 pitied them, according unto the multitude
 of his mercies; yea, he made all those that
 led them away captive, to pity them.

45 Deliver us, O Lord our God, and ga-
 ther us from among the heathen, that we may
 give thanks unto thy holy Name, and make
 our boast of thy praise.

46 Blessed be the Lord God of Israel from
 everlasting, and world without end; and let
 all the people say, *Amen*.

Morning Prayer. Psal. 107.

O Give thanks unto the Lord, for he is
 gracious, & his mercy endureth forever.

Let them give thanks whom the Lord hath
 redeemed; and delivered from the hand of
 the enemy,

3 And gathered them out of the lands,
 from the east, and from the west; from the
 north, and from the south.

4 They went astray in the wilderness out
 of the way, and found no city to dwell in;

5 Hungry and thirsty; their soul fainted
 in them.

6 So they cryed unto the Lord in their trou-
 ble, & he delivered them from their distress.

7 He led them forth by the right way, that
 they might go to the city where they dwelt.

8 That men would therefore praise the
 Lord for his goodness, and declare the won-
 ders that he doth for the children of men!

9 For he satisfieth the empty soul, and fill-
 eth the hungry soul with goodness.

10 Such as sit in darkness, and in the shadow
 of death, being fast bound in misery & iron.

11 Because they rebelled against the words
 of the Lord; and lightly regarded the coun-
 sel of the most Highest.

12 He also brought down their heart
 through heaviness; they fell down, and there
 was none to help them.

13 So when they cried unto the Lord in
 their trouble, he delivered them out of *their*
distress.

14 For he brought them out of darkness,
 and

and out of the shadow of death, and brake their bonds in sunder.

15 O that men would therefore praise the Lord for his goodness, and declare his wonders that he doth for the children of men !

16 For he hath broken the gates of brass, and smitten the bars of iron in sunder.

17 Foolish men are plagued for their offence, and because of their wickedness.

18 Their soul abhorred all manner of meat, and they were even hard at deaths door.

19 So when they cryed unto the Lord in their trouble, and he delivered them out of their distress.

20 He sent his word, and healed them, and they were saved from their destruction.

21 O that men would therefore praise the Lord for his goodness ; and declare the wonders that he doth for the children of men !

22 That they would offer unto him the sacrifice of thanks-giving, and tell out his works with gladness.

23 They that go down to the sea in ships, and occupy their business in great waters,

24 These men see the works of the Lord, and his wonders in the deep.

25 For at his word the stormy wind ariseth, which lifteth up the waves thereof.

26 They are carried up to the heaven, and down again to the deep: their soul melteth away because of the trouble.

27 They reel to and fro, and stagger like a drunken man, and are at their wits end.

28 So when they cry unto the lord in their trouble, he delivereth them out of their distress.

29 For he maketh the storm to cease, so that the waves thereof are still.

30 Then are they glad, because they are at rest; and so he bringeth them unto the haven where they would be.

31 O that men would therefore praise the Lord for his goodness; and declare the wonders that he doth for the children of men !

32 That they would exalt him also in the congregation of the people; and praise him in the seat of the elders !

33 Who turneth the floods into a wilderness, and drieth up the water springs.

34 A fruitful land maketh he barren, for the wickedness of them that dwell therein.

35 Again, he maketh the wilderness a standing water; and water-prings of a dry ground.

36 And there he setteth the hungry, that

they may build them a city to dwell in.

37 That they may sow their land and plant vineyards, to yeild them fruits of increase.

38 He blesteth them so that they multiply exceedingly; and suffereth not their catt to decrease.

39 And again when they are minished and brought low; through oppression, through any plague or trouble;

40 Tho' he suffer them to be evil entreated through tyrants; and let them wander out of the way in the wilderness;

41 Yet helpeth he the poor out of misery, & maketh him households like a flock of sheep.

42 The righteous will consider this as a joyce; and the mouth of all wickedness shall be stopped.

43 Whoso is wise will ponder these things, and they shall understand the loving kindness of the Lord.

Evening Prayer. Psal. 108.

O God, my heart is ready, my heart is ready: I will sing and give praise with the best member that I have.

2 Awake thou lute and harp; I my self will awake right early.

3 I will give thanks unto thee, O Lord among the people: I will sing praises unto thee among the nations.

4 For thy mercy is greater than the heavens; & thy truth reacheth unto the clouds.

5 Set up thy self, O God, above the heavens; and thy glory above all the earth.

6 That thy beloved may be delivered; thy right hand save them, and hear thou me.

7 God hath spoken in his holiness; I will joyce therefore and divide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manasses is mine; Ephraim also is the strength of my head.

9 Juda is my law-giver, Moab is my wash-pot: over Edom will I cast out my shoe, upon Philistia will I triumph.

10 Who will lead me into the strong cities, and who will bring me into Edom ?

11 Hast not thou forgotten us, O God, and wilt not thou, O God; go forth with our hosts ?

12 O help us against the enemy; for we are the help of man.

13 Through God we shall do great acts, and it is he that shall tread down our enemies.

Psalm 109.

I Old not thy tongue, O God of my praise; for the mouth of the ungodly, the mouth of the deceitful is opened on me.

2 And they have spoken against me with le tongues: they compassed me about also with words of hatred, and sought against me without a cause.

3 For the love that I had unto them, lo, they take now my contrary part; but I give myself unto prayer.

4 Thus have they rewarded me evil for good; and hatred for my good will.

5 Set thou an ungodly man to be ruler over me; and let Satan stand at his right hand.

6 When sentence is given upon him, let him be condemned; and let his prayer be turned into sin.

7 Let his days be few, and let another take his office.

8 Let his children be fatherless, and his wife a widow.

9 Let his children be vagabonds, and beg their bread; let them seek it also out of desperate places.

10 Let the extortioner consume all that he hath, and let the stranger spoil his labour.

11 Let there be no man to pity him, nor have compassion upon his fatherless children.

12 Let his posterity be destroyed; and in the next generation let his name be clean cut out.

13 Let the wickedness of his fathers be had in remembrance in the sight of the Lord; & let not the sin of his mother be done away.

14 Let them alway be before the Lord, that he may root out the memorial of them from off the earth;

15 And that because his mind was not to do good; but persecuted the poor helpless man, that he might slay him that was vexed in the heart.

16 His delight was in cursing, and it shall happen unto him: he loved not blessing, therefore shall it be far from him.

17 He clothed himself with cursing like as with a raiment; and it shall come into his bowels like water and like oyl into his bones.

18 Let it be unto him as the cloke that he hath upon him, and as the girdle that he is away girded withal.

19 Let it thus happen from the Lord unto his enemies; and to those that speak evil against my soul.

A a -

20 But deal thou with me, O Lord God, according unto thy Name; for sweet is thy mercy.

21 O deliver me, for I am helpless and poor; and my heart is wounded within me.

22 I go hence like the shadow that departeth; and am driven away as the grasshopper.

23 My knees are weak thro' fasting; my flesh is dried up for want of fatness.

24 I became also a reproach unto them; they that looked upon me, shook their heads.

25 Help me, O Lord my God, O save me according to thy mercy.

26 And they shall know, how that this is thy hand; and that thou, Lord, hast done it.

27 Thro' their curse, yet bless thou; and let them be confounded that rise up against me; but let thy servant rejoyce.

28 Let mine adversaries be clothed with shame; and let them cover themselves with their own confusion, as with a cloke.

29 As for me, I will give great thanks unto the Lord with my mouth; and praise him among the multitude.

30 For he shall stand at the right hand of the poor; to save his soul from *unrighteous judges*.

Morning Prayer. Psal. 110.

T He Lord said unto my Lord, Sit thou on my right hand, until I make thine enemies thy foot-stool.

2 The Lord shall send the rod of thy power out of Sion; be thou ruler even in the midst among thine enemies.

3 In the day of thy power shall the people offer thee free-will offerings with an holy worship: the dew of thy birth is of the womb of the morning.

4 The Lord sware, and will not repent, Thou art a Priest forever after the order of Melchizedeck.

5 The Lord upon thy right hand: shall wound even kings in the day of his wrath.

6 He shall judge among the heathen; he shall fill the places with the dead bodies: and smite in sunder the heads over *drivers countries*.

7 He shall drink of the brook in the way; therefore shall he lift up his head.

Psalm 111.

I Will give thanks unto the Lord with my whole heart; secretly among the faithful, in the congregation.

2 The works of the Lord are great; sought out

out of all them that have pleasure therein.

3 His work is worthy to be praised and had in honour; and his righteousness endureth forever.

4 The merciful and gracious Lord hath so done his marvellous works, that they ought to be had in remembrance.

5 He hath given meat unto them that fear him: he shall ever be mindful of his covenant.

6 He hath shewed his people the power of his works, that he may give them the heritage of the heathen.

7 The works of his hands are verity and judgment: all his commandments are true.

8 They stand fast forever and ever; and are done in truth and equity.

9 He sent redemption unto his people: he hath commanded his covenant forever; holy and reverend is his Name.

10 The fear of the Lord is the beginning of wisdom: a good understanding have all they that do thereafter; the praise of it endureth forever.

Psalm 112.

Blessed is the man that feareth the Lord; he hath great delight in his commandments.

2 His seed shall be mighty upon earth; the generation of the faithful shall be blessed.

3 Riches and plenteousness shall be in his house; & his righteousness endureth forever.

4 Unto the godly there ariseth up light in the darkness; he is merciful, loving and righteous.

5 A good man is merciful, and lendeth; and will guide his words with discretion.

6 For he shall never be moved; & the righteous shall be had in everlasting remembrance.

7 He will not be afraid of any evil tidings; for his heart standeth fast, and believeth in the Lord.

8 His heart is stablished, and will not shrink; until he see his desire upon his enemies.

9 He hath dispersed abroad and given to the poor; and his righteousness remaineth forever; his horn shall be exalted with honor.

10 The ungodly shall see it, and it shall grieve him; he shall gnash with his teeth, and consume away; the desire of the ungodly shall perish.

Psalm 113.

Praise the Lord, ye servants; O praise the Name of the Lord.

2 Blessed be the name of the Lord: from this time forth for evermore.

3 The Lords name is praised; from rising up of the Sun to the going down the same.

4 The Lord is high above all heathen, and his glory above the heavens.

5 Who is like unto the Lord our God, that hath his dwelling so high; and yet humble himself to behold the things that are in heaven and earth?

6 He taketh up the simple out of the dust, and lifteth up the poor out of the mire,

7 That he may set him with the prince, even with the princes of his people.

8 He maketh the barren woman to keep house, and to be a joyful mother of children.

Evening Prayer. Psalm 114.

Vhen Israel came out of Egypt, and the house of Jacob from among the strange people,

2 Judah was his sanctuary, and Israel his dominion.

3 The sea saw that and fled; Jordan was driven back,

4 The mountains skipped like rams, and the little hills like young sheep.

5 What aileth thee, O thou sea, that thou fleddest? and thou Jordan, that thou wast driven back?

6 Ye mountains, that ye skipped like rams, and ye little hills like young sheep?

7 Tremble thou earth at the presence of the Lord; at the presence of the God of Jacob.

8 Who turned the hard rock into a standing water, and the flint stone into a spring of well.

Psalm 115.

Not unto us, O Lord, not unto us, but unto thy Name give the praise; for thy loving mercy, and for thy truths sake.

2 Wherefore shall the heathen say, Where is now their God?

3 As for our God, he is in heaven; he hath done whatsoever pleased him.

4 Their idols are silver and gold, even the work of mens hands.

5 They have mouths, and speak not; eyes have they, and see not.

6 They have ears, and hear not; noses have they, and smell not.

7 They have hands and handle not, feet have they and walk not; neither speak they through their throat.

8 They that make them are like unto them, and so are all such as put their trust in them.

But thou house of Israel, trust thou in Lord; he is their succour and defence.
 Ye house of Aaron, put your trust in Lord; he is their helper and defender.
 Ye that fear the Lord, put your trust in Lord; he is their helper and defender.
 The Lord hath been mindful of us, and hath blessed us; even he shall bless the house of Israel, he shall bless the house of Aaron.
 He shall bless them that fear the Lord; small and great.
 The Lord shall encrease you more and more; you and your children.
 Ye are the blessed of the lord, who dwell in heaven and earth.
 All the whole heavens are the Lords; the earth hath he given to the children of men.
 The dead praise not thee, O Lord; neither shall they that go down into silence.
 But we will praise the lord, from this forth for evermore. Praise the lord.

Morning Prayer. Psal. 116.

I am well pleased that the lord hath heard the voice of my prayer.
 That he hath inclined his ear unto me, therefore will I call upon him as long as I live.
 The snares of death compassed me round about; the pains of hell gat hold upon me.
 I shall find trouble and heaviness, and shall call upon the Name of the lord; O lord, hearken thee, deliver my soul.
 Gracious is the lord, and righteous; our God is merciful.
 The lord preserveth the simple; I was simple, and he helped me.
 Turn again then unto thy rest, O my lord, for the lord hath rewarded thee.
 And why? thou hast delivered my soul from death; mine eyes from tears, and my feet from falling.
 I will walk before the lord in the land of living.
 I believed, and therefore will I speak, I was sore troubled: I said in my haste, men are liars.
 What reward shall I give unto the lord, for the benefits that he hath done unto me? I will receive the cup of salvation, and will praise the Name of the lord.
 I will pay my vows now in the presence of his people; right dear in the sight of the lord is the death of his Saints.
 Behold, O lord, how that I am thy ser-

vant: I am thy servant, and the son of thine hand-maid, thou hast broken my bonds in sunder.

15 I will offer to thee the sacrifice of thanksgiving; and will call upon the Name of the Lord.

16 I will pay my vows unto the Lord, in the sight of all his people; in the courts of the Lords house, even in the midst of thee, O Jerusalem. Praise the Lord.

Psalm 117.

Praise the Lord, all ye heathen; praise him, all ye nations.

2 For his merciful kindness is ever more and more towards us; and the truth of the Lord endureth forever. Praise the Lord.

Psalm 118.

Give thanks unto the Lord, for he is gracious; because his mercy endureth forever.

2 Let Israel now confess, that he is gracious, and that his mercy endureth forever.

3 Let the house of Aaron now confess, that his mercy endureth forever.

4 Yea, let them now that fear the lord, confess, that his mercy endureth forever.

5 I called upon the Lord in trouble, and the lord heard me at large.

6 The Lord is on my side, I will not fear what man doeth unto me.

7 The Lord taketh my part with them that help me; therefore shall I see my desire upon mine enemies.

8 It is better to trust in the Lord, than to put any confidence in man.

9 It is better to trust in the Lord, than to put any confidence in princes.

10 All nations compassed me round about, but in the name of the lord will I destroy them.

11 They kept me in on every side, they kept me in, I say, on every side; but in the name of the lord I will destroy them.

12 They came about me like bees, and are extinct even as the fire among the thorns; for in the name of the lord I will destroy them.

13 Thou hast thrust sore at me, that I might fall; but the lord is my help.

14 The lord is my strength and my song, and is become my salvation.

15 The voice of joy and health is in the dwellings of the righteous: the right hand of the lord bringeth mighty things to pass.

16 The right hand of the lord hath the pre-eminence; the right hand of the lord bringeth

bringeth mighty things to pass.

17 I shall not dye, but live, and declare the works of the lord.

18 The lord hath chastened and corrected me, but he hath not given me over unto death.

19 Open me the gates of righteousness, that I may go into them, and give thanks unto the lord.

20 This is the gate of the lord, the righteous shall enter into it.

21 I will thank thee, for thou hast heard me, and art become my salvation.

22 The same stone which the builders refused, is become the head stone in the corner.

23 This is the Lords doing, and it is marvellous in our eyes.

24 This is the day which the lord hath made, we will rejoyce and be glad in it.

25 Help me now, O Lord; O lord, send us now prosperity.

26 Blessed is he that cometh in the name of the Lord; we have wished you good luck, ye that are of the house of the lord.

27 God is the lord, who hath shewed us light; bind the sacrifice with cords, yea, even unto the horns of the altar.

28 Thou art my God, and I will thank thee: thou art my God, and I will praise thee.

29 O give thanks unto the lord, for he is gracious, and his mercy endureth forever,

Evening Prayer. Psal. 119.

Blessed are those that are undefiled in the way, and walk in the law of the lord.

2 Blessed are they that keep his testimonies, and seek him with their whole heart.

3 For they who do no wickedness, walk in his ways.

4 Thou hast charged, that we shall diligently keep thy commandments.

5 O that thy ways were made so direct, that I might keep thy statutes!

6 So shall I not be confounded, while I have respect unto all thy commandments.

7 I will thank thee with an unfeigned heart: when I shall have learned the judgments of thy righteousness.

8 I will keep thy ceremonies: O forsake me not utterly.

VV Herewithal shall a young man cleanse his ways? even by ruling himself after thy word.

2 With my whole heart have I sought thee;

O let me not do wrong out of thy commandments.

3 Thy words have I hid within my heart, that I should not sin against thee.

4 Blessed art thou, O lord: O teach me thy statutes.

5 With my lips have I been telling, of the judgments of thy mouth.

6 I have had a great delight in the way of thy testimonies; as in all manner of riches.

7 I will talk of thy commandments, and have respect unto thy ways.

8 My delight shall be in thy statutes, and I will not forget thy word.

O Do well unto thy servant, that may live and keep thy word.

2 Open thou mine eyes, that I may see thy wondrous things of thy law.

3 I am a stranger upon earth; O hide not thy commandments from me.

4 My soul breaketh out for the very fervent desire, that it hath unto thy judgment.

5 Thou hast rebuked the proud, and cursed are they that do err from thy commandments.

6 O turn from me shame and rebuke for I have kept thy testimonies.

7 Princes also did sit and speak against thee, but thy servant is occupied in thy statutes.

8 For thy testimonies are my delight, and my counsellors.

MY soul cleaveth to the dust; O quicken thou me according to thy word.

2 I have knowledged my ways, and thou hast heard me; O teach me thy statutes.

3 Make me to understand the way of thy commandments, and so shall I talk of thy wondrous works.

4 My soul melteth away for very heaviness, comfort thou me according unto thy word.

5 Take from me the way of lying; and cause thou me to make much of thy law.

6 I have chosen the way of truth, and thy judgments have I laid before me.

7 I have stuck unto thy testimonies; O Lord, confound me not.

8 I will run the way of thy commandments, when thou hast set my heart at liberty.

Morning Prayer.

Teach me, O Lord, the way of thy statutes, and I shall keep it unto the end.

2 Give me understanding, and I shall keep thy law; yea, I shall keep it with my whole heart.

Make me to go in the path of thy commandments, for therein is my desire.

Incline my heart unto thy testimonies, not to covetousness.

O turn away mine eyes, lest they behold vanity; and quicken thou me in thy way.

O stablish thy word in thy servant, that my fear thee.

Take away the rebuke that I am afraid for thy judgments are good.

Behold, my delight is in thy commandments; O quicken me in thy righteousness.

Et thy loving mercy come also unto me, O Lord; even thy salvation, according to thy word.

So shall I make answer unto my blasphemers; for my trust is in thy word.

O take not the word of thy truth utter out of my mouth; for my hope is in thy judgments.

So shall I always keep thy law; yea, forever and ever.

And I will walk at liberty; for I seek thy commandments.

I will speak of thy testimonies also, even before kings; and will not be ashamed.

And my delight shall be in thy commandments, which I have loved.

My hands also will I lift up unto thy commandments, which I have loved; and my study shall be in thy statutes.

Think upon thy servant, as concerning thy word, wherein thou hast caused me to put my trust.

The same is my comfort in my trouble; for thy word hath quickened me.

The proud have had me exceedingly in derision, yet have I not shrunked from thy law.

For I remembered thine everlasting judgments, O lord, and received comfort.

I am horribly afraid, for the ungodly that forsake thy law.

Thy statutes have been my songs, in the house of my pilgrimage.

I have thought upon thy name, O Lord, in the night season, and have kept thy law.

This I had, because I kept thy commandments.

Thou art my portion, O Lord, I have promised to keep thy law.

I made my humble petition in thy pres-

ence with my whole heart; O be merciful unto me according to thy word.

I called mine own ways to remembrance, and turned my feet unto thy testimonies.

I made haste, and prolonged not the time, to keep thy commandments.

The congregation of the ungodly have robbed me; but I have not forgotten thy law.

At midnight I will rise to give thanks unto thee, because of thy righteous judgments.

I am a companion of all them that fear thee, and keep thy commandments.

The earth, O Lord, is full of thy mercy; O teach me thy statutes.

O Lord, thou hast dealt graciously with thy servant, according unto thy word.

O learn me true understanding and knowledge; for I have believed thy commandments.

Before I was troubled I went wrong, but now have I kept thy word.

Thou art good & gracious, O teach me thy statutes.

The proud have imagined a lie against me, but I will keep thy commandments with my whole heart.

Their heart is as fat as brawn; but my delight hath been in thy law.

It is good for me that I have been in trouble; that I may learn thy statutes.

The law of thy mouth is dearer unto me, than thousands of gold and silver.

Evening Prayer.

Thy hands have made me, and fashioned me; O give me understanding, that I may learn thy commandments.

They that fear thee will be glad when they see me; because I have put my trust in thy word.

I know, O Lord, that thy judgments are right; and that thou of very faithfulness hast caused me to be troubled.

O let thy merciful kindness be my comfort; according to thy word unto thy servant.

O let thy loving mercies come unto

me Lord, that I may live; for thy law is my delight.

6 Let the proud be confounded, for they go wickedly about to destroy me; but I will be occupied in thy commandments.

7 Let such as fear thee, and have known thy testimonies; be turned unto me.

8 O let my heart be found in thy statutes; that I be not ashamed.

MY soul hath longed for thy salvation; and I have a good hope because of thy word.

2 Mine eyes long sore for thy word; saying, O when wilt thou comfort me.

3 For I am become like a bottle in the smoke; yet do I not forget thy statutes.

4 How many are the days of thy servant, when wilt thou be avenged of them that persecute me?

5 The proud have digged pits for me; which are not after thy law.

6 All thy commandments are true, they persecute me falsely, O be thou my help.

7 They had almost made an end of me upon earth; but I forsook not thy commandments.

8 O quicken me after thy loving kindness; and so shall I keep the testimonies of thy mouth.

O Lord, thy word endureth for ever in heaven.

2 Thy truth also remaineth from one generation to another; thou hast laid the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinance; for all things serve thee.

4 If my delight had not been in thy law; I should have perished in my trouble.

5 I will never forget thy commandments: for with them thou hast quickened me.

6 I am thine, O save me: for have sought thy commandments.

7 The ungodly laid wait for me to destroy me: but I will confide in thy testimonies.

8 I see that all things come to an end: but thy commandment is exceeding broad.

Lord, what love have I unto thy law: all the day long is my study in it.

2 Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me.

3 I have more understanding than my teachers; for thy testimonies are my study.

4 I am wiser than the aged, because I kept thy commandments.

5 I have refrained my feet from every evil way, that I may keep thy word.

6 I have not shrunk from thy judgments, for thou teachest me.

7 O how sweet are thy words unto my throat: yea, sweeter than honey unto my mouth.

8 Through thy commandments I get understanding; therefore I hate all evil ways,

Morning Prayer.

Thy word is a lantern unto thy feet: and a light unto my paths.

2 I have sworn, and am steadfastly purposed, to keep thy righteous judgments.

3 I am troubled above measure,
icken me, O Lord, according to
y word.

4 Let the free-will-offerings of
y mouth please thee, O Lord, and
ach me thy judgments.

5 My soul is alway in my hand;
t do I not forget thy law.

6 The ungodly have laid a snare
or me; but yet I swerved not from
y commandments.

7 Thy testimonies have I claimed
mine heritage for ever, and why?
ey are the very joy of my heart.

8 I have applyed my heart to
hsl thy statutes alway, even unto
e end.

Hate them that imagine evil
things, but thy law do I love.

2 Thou art my defence and shield,
d my trust is in thy word.

3 Away from me, ye wicked, I
ll keep the commandments of my
od.

4 O stablish me according to thy
ord, that I may live, and let me not
be disappointed of my hope.

5 Hold thou me up, and I shall be
e, yea, my delight shall be ever
thy statutes.

6 Thou hast troden down all them
at depart from thy statutes, for
they imagine but deceit.

7 Thou puttest away all the un-
gdly of the earth like dross, there-
ce I love thy testimonies.

8 My flesh trembleth for fear of
thee, & I am afraid of thy judgments.

Deal with the thing that is lawful
and right, O give me not over unto
mine oppressors.

2 Make thou thy servant to de-

light in that which is good, that the
proud do me no wrong.

3 Mine eyes are wasted away with
looking for thy health, and for the
word of thy righteousness.

4 O deal with thy servant accord-
ing unto thy loving mercy, and
teach me thy statutes.

5 I am thy servant, O grant me
understanding, that I may know thy
testimonies.

6 It is time for thee, Lord, to lay
to thine hand, for they have destroy-
ed thy law.

7 For I love thy commandments,
above gold and precious stones.

8 Therefore hold I strait all thy
commandments, and all false ways
I utterly abhor.

Thy testimonies are wonderful,
therefore doth my soul *keep them*

2 When thy word goeth forth, it
giveth light and understanding unto
the simple.

3 I opened my mouth, and drew
in my breath, for my delight was in
thy commandments.

4 O look thou upon me and be
merciful unto me, as thou usest to
do unto those that love thy Name.

5 Order my steps in thy word;
and so shall no wickedness have do-
minion over me.

6 O deliver me from the wrongful
dealings of men, and so shall I keep
thy commandments.

7 Shew the light of thy counte-
nance upon thy servant; and teach
me thy statutes.

8 Mine eyes gush out with water,
because men keep not thy law.

Righteous art thou, O Lord, and
true is thy judgment.

2 The testimonies that thou hast commanded, are exceeding righteous and true.

3 My zeal hath even consumed me, because mine enemies have forgotten thy words.

4 Thy word is tried to the uttermost, and thy servant loveth it.

5 I am small and of no reputation, yet do I not forget thy *commandments*.

6 Thy righteousness is an everlasting righteousness, and thy law is the truth.

7 Trouble and heaviness have taken hold upon me, yet is my delight in thy commandments.

8 The righteousness of thy testimonies is everlasting; O grant me understanding & I shall live.

Evening Prayer.

I Call with my whole heart, hear me,
O Lord, I will keep thy statutes.

2 Yea, even unto thee do I call, help me, and I shall keep thy *testimonies*.

3 Early in the morning do I cry unto thee, for in thy word is my trust.

4 Mine eyes prevent the night-watches; that I might be occupied in thy words.

5 Hear my voice, O Lord; according unto thy loving kindness, quicken me according as thou art wont.

6 They draw nigh that of malice persecute me, and are far from thy law.

7 Be thou nigh at hand O Lord; for all thy commandments are true.

8 As concerning thy testimonies, I have known long since, that thou hast grounded them for ever.

O Consider mine adversity, and deliver me, for I do not forget thy law.

21 Avenge thou my cause, and deliver me, quicken me according to thy word.

3 Health is far from the ungodly for they regard not thy statutes.

4 Great is thy mercy, O Lord, quicken me: as thou art wont.

5 Many there are that trouble me and persecute me; yet do I not swerve from thy testimonies.

6 It grieveth me when I see transgressors; because they keep not thy law.

7 Consider, O Lord, how I love thy commandments; O quicken me according to thy lovingkindness.

8 Thy word is true from everlasting; all the judgments of thy righteousness endure for evermore.

Princes have persecuted me without a cause, but my heart standeth in awe of thy word.

2 I am as glad of thy word: as one that findeth great spoils.

3 As for lies, I hate and abhor them; but thy law do I love.

4 Seven times a day do I praise thee; *because of thy righteous judgments*.

5 Great is the peace that they have who love thy law; and they are not offended at it.

6 Lord, I have looked for thy saving health; and done after thy commandments.

7 My soul hath kept thy testimonies; and loved them exceedingly.

8 I have kept thy commandments and testimonies; for all my ways are before thee.

Let my *complaint* come before thee
O Lord, give me understanding according to thy word.

2 Let my supplication come before thee; deliver me according to thy word.
 3 My lips shall speak of thy praise, when thou hast taught me thy statutes.
 4 Yea, my tongue shall sing of thy word; for all thy commandments are righteous.
 5 Let thine hand hold me, for I have chosen thy commandments.
 6 I have longed for thy saving health, O Lord; & in thy law is my delight.
 7 O let my soul live, and it shall praise thee; and thy judgments shall help me.
 8 I have gone astray like a sheep that is lost; O seek thy servant, for I do not forget thy commandments.

Morning Prayer. Psalm 120.

1 When I was in trouble I called upon the Lord, & he heard me.
 2 Deliver my soul, O Lord, from lying lips, & from a deceitful tongue.
 3 What reward shall be given for me unto thee, thou false tongue? Men mighty and sharp arrows with burning coals.
 4 Wo is me, that I am constrained to dwell with Mesech; and to have my habitation among the tents of Adar.
 5 My soul hath long dwelt among enemies, that are enemies unto peace.
 6 I labour for peace, but when I speak unto them thereof, they make me ready to battle.

Psalm 121.

1 Will lift up mine eyes to the hill, from whence cometh my help.
 2 My help cometh even from the Lord, who hath made heaven & earth.
 3 He will not suffer thy foot to be moved; and he that keepeth thee shall not sleep.

4 Behold, he that keepeth Israel, shall neither slumber nor sleep.

5 The Lord himself is thy keeper; the Lord is thy defence upon thy right hand.

6 So that the sun shall not burn thee by day, neither the moon by night.

7 The Lord shall preserve thee from all evil; yea, it is even he that shall keep thy soul.

8 The Lord shall preserve thy going out and thy coming in; from this time forth for evermore.

Psalm 122.

1 I was glad when they said unto me, We will go into the house of the Lord.

2 Our feet shall stand in thy gates, O Jerusalem.

3 Jerusalem is built as a city, that is at unity in it self.

4 For thither the tribes go up, even the tribes of the Lord; to testify unto Israel, to give thanks unto the name of the Lord.

5 For there is the seat of judgment, even the seat of the house of David.

6 O pray for the peace of Jerusalem; they shall prosper that love thee.

7 Peace be within thy walls, and plentiousness within thy palaces.

8 For my brethren and companions sake, I will wish thee prosperity.

9 Yea, because of the house of the Lord our God, I will seek to do thee good.

Psalm 123.

1 Unto thee lift I up mine eyes, O thou that dwellest in the heavens.

2 Behold, even as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; even so our eyes wait upon the Lord our God.

God, until he have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us; for we are utterly despised.

4 Our soul is filled with the scornful reproof of the wealthy; and with the *despitness* of the proud.

Psalm 124.

IF the Lord himself had not been on our side, now may *Israel* say; if the Lord himself had not been on our side, when men rose up against us;

2 They had swallowed us up quick, when they were so wrathfully displeased at us.

3 Yea, the waters had drowned us; and the stream had gone over our soul.

4 The deep waters of the proud, had gone even over our soul.

5 But praised be the Lord, who hath not given us over for a prey unto their teeth.

6 Our soul is escaped even as a bird out of the snare of the fowler; the snare is broken, and we are delivered.

7 Our help standeth in the Name of the Lord, who hath made heaven and earth.

Psalm 125.

THEY that put their trust in the Lord, shall be even as the *mount Sion*, which may not be removed, but standeth fast for ever.

2 The hills stand about Jerusalem, even so standeth the Lord round about his people, from this time forth for evermore.

3 The rod of the ungodly cometh not into the lot of the righteous, lest the righteous put their hand unto *wickedness*.

4 Do well, O Lord, unto those that are good and true of heart.

5 As for such as turn back to their own *wickedness*, the Lord shall lead them forth with the evil doer; but peace shall be upon *Israel*.

Psalm 126.

WHEN the Lord turned away the captivity of *Sion*; then were we like unto them that dream.

2 Then was our mouth filled with laughter, and our tongue with joy.

3 Then they said among the nations, then, The Lord hath done great things for them.

4 Yea, the Lord hath done great things for us already; whereof we rejoice.

5 Turn our captivity, O Lord, as the rivers in the south.

6 They that sow in tears, shall reap in joy.

7 He that now goeth on his way weeping, and beareth forth his seed, shall *doubtless* come again with joy, and bring his sheaves with him.

Psalm 127.

EXCEPT the Lord build the house, their labour is but lost *that build*.

2 Except the Lord keep the city, the watchman waketh but in vain.

3 It is but lost labour that you haste to rise up early, and so you take rest, and eat the bread of carefulness: for so he giveth his beloved sleep.

4 Lo, children and the fruit of the womb: are an heritage and gift to you cometh of the Lord.

5 Like as the arrows in the hand of the gyant; even so are the young children.

6 Happy is the man that hath his quiver full of them; they shall not be ashamed when they speak with the enemies in the gate.

Psalm 128.

Blessed are all they that fear the Lord, and walk in his ways.

For thou shalt eat the labour of thine hands: O well is thee, and thy wife shalt thou be.

Thy wife shall be as the fruitful vine: upon the walls of thine house.

Thy children like the olive-branches; round about thy table.

Lo, thus shall the man be blessed, that feareth the Lord

The Lord from out of Sion shall bless thee, that thou shalt see Jerusalem in prosperity all thy life long.

Yea, that thou shalt see thy children's children, and peace upon Israel

Psalm 129.

Any a time have they fought against me from my youth up, O Israel now say.

Yea, many a time have they vexed me from my youth up, but they have not prevailed against me.

The plowers plowed upon my back, and made long furrows.

But the righteous Lord, hath torn the snares of the ungodly in pieces.

Let them be confounded and numbered backward, as many as have evil will at Sion.

Let them be even as the grass springing upon the house tops, which thereth afore it be plucked up.

Whereof the mower filleth not his hand; neither he that bindeth the sheaves his bosom.

So that they who go by, say not much as, The Lord prosper you, wish you good luck in the name of the Lord.

Psalm 130.

Out of the deep have I called unto thee, O Lord: Lord, hear my voice.

2 O let thine ears consider well, the voice of my complaint.

3 If thou, Lord, wilt be extremum to mark what is done amiss; O Lord, who may abide it?

4 For there is mercy with thee, therefore shalt thou be feared.

5 I look for the Lord, my soul doth wait for him: in his word is my trust.

6 My soul fleeth unto the Lord: before the morning watch, I say, before the morning watch.

7 O Israel, trust in the Lord, for with the Lord there is mercy, and with him is plenteous redemption.

8 And he shall redeem Israel, from all his sins.

Psalm 131.

Lord, I am not high-minded: I have no proud looks.

2 I do not exercise my self in great matters; which are too high for me.

3 But I refrain my soul, and keep it low, like as a child that is weaned from his mother; yea, my soul is even as a weaned child.

4 O Israel trust in the Lord, from this time forth for evermore.

Morning Prayer Psalm 132.

Lord, remember David, and all his trouble.

2 How he swore unto the Lord, and vowed a vow unto the Almighty God of Jacob.

3 I will not come within the tabernacle of mine house, nor climb up into my bed;

4 I will not suffer mine eyes to sleep, nor mine eye-lids to slumber, neither the temples of my head to take any rest

5 Until I find out a place for the temple of the Lord, an habitation for

for the mighty God of *Jacob*.

6 Lo, we heard of the same at *Ephrata*, & found it in the wood.

7 We will go into his tabernacle, and fall low on our knees before his foot-stool.

8 Arise, O Lord, into thy resting place: thou, and the ark of thy strength.

9 Let thy priests be clothed with righteousness, and let thy saints sing with joyfulness.

10 For thy servant *David's* sake; turn not away the presence of thine Anointed.

11 The Lord hath made a faithful oath unto *David*, and he shall not shrink from it;

12 Of the fruit of thy body, shall I set upon thy seat.

13 If thy children will keep my covenant, & my testimonies that I shall learn them, their children also shall sit upon thy seat for evermore.

14 For the Lord hath chosen *Sion* to be an habitation for himself; he hath longed for her.

15 This shall be my rest forever; here will I dwell, for I have a delight therein.

16 I will bless her victuals with increase, and will satisfy her poor with bread.

17 I will deck her Priests with health, and her saints shall rejoice and sing.

18 There shall I make the horn of *David* to flourish; I have ordained a lantern for mine anointed.

19 As for his enemies, I shall clothe them with shame; but upon himself shall his crown flourish.

Psalm 133.

Behold, how good and joyful a thing it is, brethren to dwell to-

gether in unity.

2 It is like the precious ointment upon the head, that ran down upon the beard; even unto *Aaron's* beard, and went down to the skirts of his clothing.

3 Like as the dew of *Hermon*, which fell upon the hill of *Sion*.

4 For there the Lord promised blessing; & life for evermore.

Psalm 134.

Behold now, praise the Lord; ye servants of the Lord;

2 Ye that by night stand in the house of the Lord: even in the court of the house of our God.

3 Lift up your hands in the sanctuary; and praise the Lord.

4 The Lord that made heaven and earth; give thee blessing out of *Sion*.

Psalm 135.

O Praise the Lord, laud ye the Name of the Lord; praise it, ye servants of the Lord;

2 Ye that stand in the house of the Lord; in the courts of the house of our God.

3 O praise the Lord, for the Lord is gracious; O sing praises unto his Name, for it is lovely.

4 For why? the Lord hath chosen *Jacob* unto himself; and *Israel* for his own possession.

5 For I know that the Lord is great, and that our Lord is above all gods.

6 Whatsoever the Lord pleased, that did he in heaven, and in earth, and in the sea, and in all deep places.

7 He bringeth forth the clouds from the ends of the world; and sendeth forth lightnings with the rain, bringing the winds out of his treasures.

8 He smote the first-born of *Egypt*, both of man and beast.

9 He hath sent tokens & wonders to the midst of thee, O thou land Egypt; upon Pharaoh, and all his servants.

10 He smote divers nations and few mighty kings;

11 Sehon king of the Amorites, and Og the king of Basan; and all the kingdoms of Canaan;

12 And gave their land to be an heritage; even an heritage unto Israel's people.

13 Thy Name, O Lord, endureth for ever; so doeth thy memorial, O Lord, from one generation to another.

14 For the Lord will avenge his people; & be gracious unto his servants.

15 As for the images of the heathen, they are but silver and gold; the work of mens hands.

16 They have mouthes, and speak not; eyes have they, but they see not.

17 They have ears, and yet they hear not, neither is there any breath in their mouthes.

18 They that make them are like unto them; and so are all they that put their trust in them.

19 Praise the Lord, ye house of Israel; praise the Lord, ye house of Aaron.

20 Praise the Lord, ye house of Levi; ye that fear the Lord, praise the Lord.

21 Praised be the Lord out of Sion; who dwelleth at Jerusalem.

Evening Prayer. Psalm 136.

Give thanks unto the Lord, for he is gracious, and his mercy endureth for ever.

2 O give thanks unto the God of all gods; for his mercy endureth for ever.

3 O thank the Lord of all lords; for his mercy endureth for ever.

4 Who only doth great wonders; for his mercy endureth for ever.

5 Who by his excellent wisdom made the heavens; for his mercy endureth for ever.

6 Who laid out the earth above the waters; for his mercy endureth for ever.

7 Who hath made great lights; for his mercy endureth for ever;

8 The sun to rule the day: for his mercy endureth for ever;

9 The moon and the stars to govern the night: for his mercy endureth for ever,

10 Who smote Egypt with their first born: for his mercy endureth for ever;

11 And brought out Israel from among them: for his mercy endureth for ever;

12 With a mighty hand, & stretched-out arm: for his mercy endureth for ever.

13 Who divided the Red sea in two parts: for his mercy endureth forever.

14 And made Israel to go through the midst of it; for his mercy endureth for ever.

15 But as for Pharaoh and his host, he overthrew them in the red sea; for his mercy endureth for ever.

16 Who led his people through the wilderness; for his mercy endureth for ever.

17 Who smote great kings, for his mercy endureth for ever.

18 Yea, and slew mighty kings; for his mercy endureth for ever.

19 Sehon king of the Amorites; for his mercy endureth for ever.

20 And Og, the king of Basan; for his

his mercy endureth for ever.

21 And gave away their land for an heritage; for his mercy endureth for ever.

22 Even for an heritage unto Israel his servant; for his mercy endureth for ever.

23 Who remembered us when we were in trouble: for his mercy endureth for ever.

24 And hath delivered us from our enemies; for his mercy endureth for ever.

25 Who giveth food to all flesh; for his mercy endureth for ever.

26 O give thanks unto the God of heaven; for his mercy endureth for ever.

27 O give thanks unto the Lord of lords; for his mercy endureth forever.

Psalm 137.

By the waters of Babylon we sat down and wept; when we remembered thee, O Sion.

2 As for our harps, we hanged them up; upon the trees that are therein.

3 For they that led us away captive; required of us then a song, and melody in our heaviness; Sing us one of the songs of Sion.

4 How shall we sing the Lords song, in a strange land?

5 If I forget thee, O Jerusalem; let my right hand forget her cunning.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth; yea, if I prefer not Jerusalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Jerusalem; how they said, down with it, down with it, even to the ground.

8 O daughter of Babylon, wasted

with misery; yea, happy shall he be that rewardeth thee as thou hast served us.

9 Blessed shall he be, that taketh thy children; and throweth them against the stones.

Psalm 138.

I Will give thanks unto thee, O Lord with my whole heart; ever before the gods will I sing praise unto thee.

2 I will worship towards thy holy temple, and praise thy Name, because of thy loving-kindness & truth: for thou hast magnified thy Name & thy word above all things.

3 When I called upon thee, thou heardest me; and enduedst my soul with much strength.

4 All the kings of the earth shall praise thee, O Lord; for they have heard the words of thy mouth.

5 Yea, they shall sing in the way of the Lord; that great is the glory of the Lord.

6 For though the Lord be high, yet hath he respect unto the lowly; as for the proud he beholdeth them afar off.

7 Though I walk in the midst of trouble, yet shalt thou refresh me: thou shalt stretch forth thy hand upon the fury of mine enemies, and thy right hand shall save me.

8 The Lord shall make good his loving kindness towards me; yea, thy mercy, O Lord, endureth forever; despise not then the works of thine own hands.

Morning Prayer. Psalm 139.

O Lord, thou hast searched me out, & known me; thou knowest my down-sitting, and my up-rising.

ising, thou understandest my thoughts long before.

2 Thou art about my path, and about my bed; & spiest out all *my ways*.

3 For lo, there is not a word in my tongue, but thou, O lord, knowest it altogether.

4 Thou hast fashioned me behind and before, and laid thine hand upon me.

5 Such knowledge is too wonderful and excellent for me; I cannot attain unto it.

6 Whither shall I go then from thy spirit; or whither shall I go then from thy presence?

7 If I climb up into heaven, thou art there; if I go down to hell, thou art there also.

8 If I take the wings of the morning; and remain in the uttermost parts of the sea;

9 Even there also shall thy hand reach me; and thy right hand shall hold me.

10 If I say, peradventure the darknesses shall cover me; then shall my light be turned to day.

11 Yea, the darkness is no darkness with thee, but the night is as clear as the day; the darkness and light to thee are both alike.

12 For my reins are thine: thou hast covered me in my mothers womb.

13 I will give thanks unto thee, for I am fearfully & wonderfully made; marvellous are thy works, and that my soul knoweth right well.

14 My bones are not hid from thee, though I be made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet being unperfect; and in thy book were all my members written;

16 Which day by day were fashioned; when as yet there was none of them.

17 How dear are thy councils unto me, O God! O how great is the sum of them!

18 If I tell them, they are more in number than the sand, when I wake up, I am present with thee.

19 Wilt thou not slay the wicked, O God: depart from me ye blood-thirsty men.

20 For they speak unrighteously against thee; and thine enemies take thy Name in vain.

21 Do not I hate them, O Lord, that hate thee; and am not I grieved with those that rise up against thee?

22 Yea, I hate them right sore, even as tho' they were mine enemies.

23 Try me, O God, and seek the ground of my heart: prove me, and examine my thoughts.

24 Look well if there be any way of wickedness in me: and lead me in the way everlasting.

Psalm 140.

Deliver me, O Lord, from the evil man; and preserve me from the wicked man.

2 Who imagine mischief in their hearts, and stir up strife all the day long.

3 They have sharpened their tongues like a serpent: adders poison is under their lips.

4 Keep me, O Lord, from the hands of the ungodly: preserve me from the wicked men who are purposed to overthrow my goings.

5 The proud have laid a snare for me, and spread a net abroad with cords; yea, and set traps in my way.

6 I said unto the Lord, Thou art my God; hear the voice of my prayers, O lord God.

7 O Lord God, thou strength of my health; thou hast covered my head in the day of battle.

8 Let not the ungodly have his desire, O Lord; let not his mischievous imagination prosper, lest they be too proud.

9 Let the mischief of their own lips fall upon

on the head of them, that compass me about.

10 Let hot burning coals fall upon them: let them be cast into the fire, and into the pit, that they never rise up again.

11 A man full of words shall not prosper upon the earth: evil shall hunt the wicked person to overthrow him.

12 Sure I am that the Lord will avenge the poor, & maintain the cause of the helpless.

13 The righteous also shall give thanks unto thy Name; and the just shall continue in thy sight.

Psalm 141.

Lord, I call upon thee, haste thee unto me; and consider my voice when I cry unto thee.

2 Let my prayer be set forth in thy sight as the incense; & let the lifting up of my hands be an evening sacrifice.

3 Set a watch, O Lord, before my mouth; and keep the door of my lips.

4 O let not mine heart be inclined to any evil thing; let me not be occupied in ungodly works, with the men that work wickedness, lest I eat of such things as please them.

5 Let the righteous rather smite me friendly, and reprove me.

6 But let not their precious balms break my head; yea, I will pray yet against their wickedness.

7 Let their judges be overthrown in stony places; that they may hear my words, for they are sweet.

8 Our bones lie scattered before the pit; like as when one breaketh and heweth wood upon the earth.

9 But mine eyes look unto thee, O Lord God; in thee is my trust, O cast not out my soul.

10 Keep me from the snare that they have laid for me; and from the traps of the wicked doers.

11 Let the ungodly fall into their own nets together; and let me ever escape them.

Evening Prayer. Psal. 142.

ICried unto the Lord with my voice; yea, even unto the Lord did I make my supplication.

2 I poured out my complaints before him; and shewed him of my trouble.

3 When my spirit was in heaviness, thou knewest my pain; in the way wherein I walked have they privily laid a snare for me.

4 I looked also upon my right hand, & saw there was no man that would know me.

5 I had no place to flee unto, and no man cared for my soul.

6 I cried unto thee, O Lord, and said, Thou art my hope and my portion in the land of the living.

7 Consider my complaint, for I am brought very low.

8 O deliver me from my persecutors; for they are too strong for me.

9 Bring my soul out of prison, that I may give thanks unto thy name; which thing thou wilt grant me, then shall the righteous resort unto my company.

Psalm 143.

Hear my prayer, O Lord, and consider my desire; hearken unto me for the truth and righteousness sake.

2 And enter not into judgment with thy servant; for in thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul, he hath smitten my life down to the ground; he hath laid me in the darkness, as the man that have been long dead.

4 Therefore is my spirit vexed within me, and my heart within me is desolate.

5 Yet do I remember the time past, I may upon all thy works; yea, I exercise myself in the works of thy hands.

6 I stretch forth my hands unto thee; my soul gaspeth unto thee as a thirsty land.

7 Hear me, O Lord, and that soon, for my spirit waxeth faint; hide not thy face from me, lest I be like unto them that go down into the pit.

8 O let me hear thy loving kindness in the morning, for in thee is my trust: shew thou me the way that I should walk, for I lift up my soul unto thee.

9 Deliver me, O Lord, from mine enemies, for I flee unto thee to hide me.

10 Teach me to do the thing that pleaseth thee, for thou art my God; let thy loving spirit lead me forth into the land of righteousness.

11 Quickened me, O Lord, for thy names sake, and for thy righteousness sake bring me out of trouble.

12 And of thy goodness slay mine enemies, and destroy all them that vex my soul, for I am thy servant.

Morning Prayer. Psal. 144.

Blessed be the Lord, my strength, who teacheth my hands to war, and my finger to fight;

My hope and my fortress, my castle and my refuge, my defender, in whom I trust; who delivereth my people that is under me.

Lord, what is man, that thou hast such respect unto him? or the son of man that thou so regardest him?

Man is like a thing of nought: his passeth away like a shadow.

Bow thy heavens, O Lord, and come down; touch the mountains, and they shall quake.

Cast forth thy lightning, and tear them; and send out thine arrows and consume them.

Send down thine hand from above; deliver me, and take me out of the great waters, out of the hand of strange children;

whose mouth talketh of vanity; & their right hand is a right hand of wickedness.

I will sing a new song unto thee, O God; I will sing praises unto thee upon a ten-stringed lute.

O Thou hast given victory unto kings; thou hast delivered David thy servant from the peril of the sword.

Save me, and deliver me from the hand of strange children, whose mouth talketh of vanity, and their right hand is a right hand of iniquity.

That our sons may grow up as the young plants; and that our daughters may be as the polished corners of the temple.

That our garners may be full & plentiful with all manner of store; that our sheep bring forth thousands, and ten thousands in our streets.

That our oxen may be strong to labour, that there be no decay; no leading into captivity, and no complaining in our streets.

Happy are the people that are in such a land; yea, blessed are the people who have the Lord for their God.

Psalm 145.

Will magnify thee, O God my king: and I will praise thy Name for ever & ever.

Every day will I give thanks unto thee, O Lord, praise thy Name for ever and ever.

Great is the Lord, and marvellous, worthy to be praised: there is no end of his greatness.

One generation shall praise thy works

unto another: and declare thy power.

As for me, I will be talking of thy worship: thy glory, thy praise and wondrous works;

So that men shall speak of the might of thy marvellous acts: and I will also tell of thy greatness.

The memorial of thine abundant kindness shall be shewed: and men shall sing of thy righteousness.

The Lord is gracious and merciful: long suffering, and of great goodness.

The Lord is loving unto every man; and his mercy is over all his works.

All thy works praise thee, O Lord; and thy saints give thanks unto thee.

They shew the glory of thy kingdom; and talk of thy power;

That thy power, thy glory, and mightiness of thy kingdom, might be known unto men.

Thy kingdom is an everlasting kingdom; and thy dominion endureth throughout all ages.

The Lord upholdeth all such as fall, and lifteth up all those that are down.

The eyes of all wait upon thee, O Lord; & thou givest them their meat in due season.

Thou openest thine hand, and fillest all things living with plenteousness.

The Lord is righteous in all his ways, and holy in all his works.

The Lord is nigh unto all them that call upon him; yea, all such as call upon him faithfully.

He will fulfil the desire of them that fear him: he also will hear their cry, and will help them.

The Lord preserveth all them that love him; but scattereth abroad all the ungodly.

My mouth shall speak the praise of the Lord; and let all flesh give thanks unto his holy name for ever and ever.

Psalm 146.

Praise the Lord, O my soul, while I live: I will praise the Lord; yea, as long as I have any being, I will sing praises unto my God.

O put not your trust in princes, nor in any child of man; for there is no help in them.

For when the breath of man goeth forth, he shall turn again to his earth; and then all his thoughts perish.

It is he that hath the God of Jacob for his help; and whose hope is in the Lord his God.

Who made heaven and earth, the sea, and

and all that therein is; who keepeth his promise forever.

6 Who helpeth them to right that suffer wrong; who feedeth the hungry.

7 The Lord looseth men out of prison; the Lord giveth sight to the blind.

8 The Lord helpeth them that are fallen; the Lord careth for the righteous.

9 The Lord careth for the strangers, he defendeth the fatherless and widdow; as for the way of the ungodly, he turneth it upside down.

10 The Lord thy God, O *Sion*, shall be king for evermore; & throughout all generations.

Evening Prayer. Psal. 147.

O Praise the Lord, for it is a good thing to sing praises unto our God; yea, a joyful and pleasant thing it is to be thankful.

2 The Lord doth build up Jerusalem, and gather together the out-casts of Israel.

3 He healeth those that are broken in heart; and giveth medicine to heal their sickness.

4 He telleth the number of the stars, and calleth them all by their names.

5 Great is our Lord, & great is his power; yea, and his wisdom is infinite.

6 The Lord setteth up the meek, and bringeth the ungodly down to the ground.

7 O sing unto the Lord with thanksgiving; sing praises upon the harp unto our God.

8 Who covereth the heaven with clouds, and prepareth rain for the earth; and maketh the grass to grow upon the mountains, and herb for the use of men.

9 Who giveth fodder unto the cattle; and feedeth the young ravens that call upon him.

10 He hath no pleasure in the strength of an horse; neither delighteth he in any mans legs.

11 But the lords delight is in them that fear him, and put their trust in his mercy.

12 Praise the Lord, O *Jerusalem*; praise thy God, O *Sion*.

13 For he hath made fast the bars of thy gates: O hath blessed thy children within thee.

14 He maketh peace in thy borders, and filleth thee with the flower of wheat.

15 He sendeth forth his commandment upon earth, & his word runeth very swiftly.

16 He giveth snow like wooll, and scattereth the hoar frost like ashes.

17 He casteth forth his ice like morsels; who is able to abide his frost?

18 He sendeth out his word and melteth them; he bloweth with his wind and the waters flow.

19 He sheweth his word unto Jacob; his statutes and ordinances unto Israel.

20 He hath not dealt so with any nation: neither have the heathen knowledge of his laws.

Psalm 148.

O Praise the Lord of heaven, praise him in the height.

2 Praise him, all ye angels of his; praise him, all his host.

3 Praise him, sun and moon; praise him all ye stars and light.

4 Praise him, all ye heavens; and ye waters that are above the heavens.

5 Let them praise the name of the Lord for he spake the word, and they were made: he commanded, and they were created.

6 He hath made them fast forever and ever; he hath given them a law which shall not be broken.

7 Praise the Lord upon earth, ye dragons and all deeps.

8 Fire and hail, snow and vapours; wind and storm fulfilling his word.

9 Mountains and all hills; fruitful trees and all cedars.

10 Beasts and all cattel; worms and feathered fowls;

11 Kings of the earth and all people; princes and all judges of the world;

12 Young men and maidens, old men and children, praise the name of the Lord; for his Name only is excellent, and his praise above heaven and earth.

13 He shall exalt the horn of his people, all his saints shall praise him; even the children of *Israel*, even the people that serveth him.

Psalm 149.

O Sing unto the Lord a new song; let the congregation of saints praise him.

2 Let *Israel* rejoyce in him that made him; and let the children of *Sion* be joyful in their king.

3 Let them praise his name in the dance; let them sing praises unto him with tabret and harp.

4 For the Lord hath pleasure in his people; and helpeth the meek hearted.

5 Let the saints be joyful with glory; let them rejoyce in their beds,

6 Let the praises of God be in their mouth, and

Gun - Powder - Treason.

a two-edged sword in their hands;
To be avenged of the heathen; and to
ake the people.
To bind their kings in chains, and their
es with links of iron.

That they may be avenged of them, as
written, Such honour have all his saints.

Psal. 150.

Praise God in his holiness; Praise him
in the firmament of his power.

2 Praise him in his noble acts; Praise
him according to his excellent greatness.

3 Praise him in the sound of the trumpet;
Praise him upon the lute and harp.

4 Praise him in the cymbals and dances;
Praise him upon the strings and pipe.

7 Praise him upon the well-tuned cymbals;
Praise him upon the loud cymbals,

6 Let every thing that hath breath, praise
the Lord.

The End of the Psalms.

Form of Prayer with Thanks-giving, to be used yearly upon the
th day *November*, for the happy Deliverance of King *James* the first,
nd the three Estates of the Realm, from the most traitorous & bloody
assacre by Gun-Powder. And for the happy Arrival of King *William*.

The Lord is full of compassion and mercy;
long-suffering, and of great goodness.
Psal. 103. 8.

• will not alway be chiding; neither
eth he his anger forever. *vers. 9.*

he hath not dealt with us after our sins;
rewarded us according to our wicked-
ness, *vers. 10.*

*ad of Venite, exultemus, shall this Hymn
llowing be used, one verse by the Priest, and
nther by the Clerk and People.*

Give thanks unto the Lord, for he is
gracious, and his mercy endureth for-
ever. *Psal. 107. 1.*

et them give thanks whom the Lord hath
emed, and delivered from the hand of
enemy. *v. 2.*

any a time have they fought against me
my youth up; may Israel now say,
129. 1.

ea, many a time have they vexed me
my youth up; but they have not pre-
d against me, *v. 2.*

hey have privily laid their net to destroy
without a cause; yea, even without a
have they made a pit for my soul,
35. 7.

hey have laid a net for my feet, and
ed down my soul; they have digged a
fore me, and are fallen into the midst
themselves, *Psal. 57. 7.*

eat is our Lord, and great is his power;

yea, and his wisdom is infinite, *Psal. 147. 9.*

The Lord setteth up the meek, and bring-
eth the ungodly down to the ground. *v. 6.*

Let thy hand be upon the man of thy right
hand; and upon the son of man whom thou
madest so strong for thine own self, *Pf. 80. 17.*

And so will not we go back from thee: O
let us live, and we shall call upon thy Name,
vers. 18.

Glory be to the Father, &c.

As it was in the beginning, &c.

Proper Psalms, 64, 124, 125.

Proper Lessons, { *The first, 2 Sam. 22,*
Te Deum.
The second, Acts 23,
Fubilate,

*In the Suffrages after the Creed, these shall be
inserted and used for the Queen.*

Priest. O Lord, save the Queen.

People. Who putteth her trust in thee.

Pr. Send her help from thy holy place.

Peop. And evermore mightily defend her.

*Pr. Let her enemies have no advantage
against her.*

*Peop. Let not the wicked approach to
hurt her.*

*Instead of the first Collect at Morning Prayer,
shall these two be used.*

Almighty God, who hast in all ages shew-
ed thy power and mercy in the mira-
culous deliverances of thy Church, and in the
protection

protection of righteous and religious Kings and States professing thy holy and eternal truth, from the wicked Conspiracies and malicious Practices of all the enemies thereof; We yeild thee our unfeigned thanks and praise for the wonderful and mighty deliverances of our late gracious Sovereign K. James the first, the Queen, the Prince, and the Royal Branches, with the Nobility, Clergy, and Commons of this Realm, then assembled in Parliament, by Popish Treachery, appointed as sheep to the slaughter, in a most barbarous and savage manner, beyond the examples of former ages. From this unnatural Conspiracy, not our merit, but thy mercy; not our foresight, but thy providence delivered us: And therefore, not unto us, O Lord, not unto us, but unto thy name be ascribed all honour and glory, in all churches of the saints, from generation to generation, through Jesus Christ our Lord. Amen.

A Ccept also, most gracious God, of our unfeigned thanks for filling our hearts again with joy and gladness, after the time that thou hast afflicted us, and putting a new song into our mouths, by bringing his late Majesty, upon this day, for the deliverance of our Church and Nation, from Popish Tyranny and arbitrary Power. We adore the wisdom and justice of thy providence, which so timely interposed in our extream danger, and disappointed all the designs of our enemies. We beseech thee give us such a lively and lasting sence of what thou didst then, and since that time hast done for us, that we may not grow secure and careless in our Obedience, by presuming upon thy great and undeserved goodness; but that it may lead us to repentance, and move us to be more diligent and zealous in all the duties of our Religion, which thou hast in a marvellous manner preserved to us. Let truth & justice, brotherly kindness and charity, devotion and duty, concord and unity; with all other virtues, so flourish among us, that they may be the stability of our times, & make his church a praise in the earth. All which we humbly beg for the sake of our blessed Lord and Saviour. Amen.

In the end of the Litany, after the Collect (We humbly beseech thee O Father, &c.) shall this be said with a low voice.

A Almighty God and heavenly Father, who of thy gracious providence, and tender

mercy towards us, didst prevent the malice and imaginations of our enemies, by discovering and confounding their horrible and wicked enterprize, plotted and intended this day to be executed against the King, & the whole State of this Realm, for the subversion of our Government and Religion established among us; and didst likewise upon this day wonderfully conduct his late Majesty, thy servant, and bring him safely into this kingdom, preserve us from the late attempts of our enemies to bereave us of our religion & law. We most humbly praise & magnifie thy most glorious name for thy unspeakable goodness towards us expressed in both these acts of thy mercy. We confess it has been of thy mercy alone, that we are not consumed: for our iniquities justly called for vengeance upon us. But thou hast not dealt with us after our sin, nor rewarded us after our iniquities; but given us over, as we deserved, to be a prey to our enemies; but hast in mercy delivered us from their malice, and preserved us from death and destruction. Let the consideration of this thy repeated goodness, O Lord, work in us true repentance, that iniquity may not be our ruine. And increase in us more and more a lively faith and love, fruitful in holy obedience, that thou mayst still continue thy favour with the light of thy Gospel to us and our posterity forevermore; and that thy dear Sons sake, Jesus Christ, our only Mediator and Advocate. Amen.

Instead of the Prayer (in time of War and Tumults) shall be used this Prayer following.

O Lord, who didst this day discover the snares of death that were laid for us, and didst wonderfully deliver us from them; Be thou still our mighty Protector, and scatter our enemies that delight in blood; Infatuate and defeat their counsels, abate their Pride, assuage their Malice, and confound their Devices. Strengthen the hands of our gracious Sovereign Queen Anne, and all that are put in authority under her, with judgment and justice, to cut off all such workers of iniquity, as turn Religion into Rebellion, and faith into faction; that they may never prevail against us, or triumph in ruin of thy Church among us; but that our gracious Sovereign and her Realms may be preserved in thy true Religion, and by thy merciful goodness protected in the same, we

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duly serve thee, and give thee thanks in holy Congregation, through Jesus Christ Lord, Amen.

be Communion Service, instead of the Collect for the Day, shall this which followeth be used.

Eternal God, and our most mighty Protector, we thy unworthy Servants do humbly present our selves before thy Majesty acknowledging thy Power, Wisdom and Goodness in preserving the King & the three Estates of this Realm assembled in Parliament, from the destruction this day intended against them. Make us, we beseech thee, thy thankful for this and all other thy great Mercies towards us; particularly for making this Day again memorable, by a fresh instance of thy loving-kindness towards us. We beseech thee for giving his late Majesty a safe arrival here, and for making all opposition fall before him, till he became our King and Governor. We beseech thee to Protect and defend our King, the Queen, and all the Royal Family in all Treasons and Conspiracies: Preserve her in thy faith, fear and love; Prosper her Reign with long happiness here on earth; and crown her with everlasting glory hereafter in the kingdom of heaven, through Jesus Christ our only Saviour and Redeemer, Amen.

The Epistle. Rom. 13. 1.

The Gospel. St. Luke 9. 51.

After the Prayer for the Church Militant, this following shall be used.

O God, whose Name is excellent in all the earth, and thy glory above the heavens; who on this day didst miraculously preserve our Church and State from the secret Contrivance and hellish Malice of Popish Conspirators; and on this day also didst begin to give us a mighty Deliverance from the open Tyranny and Oppression of the same cruel and blood thirsty Enemies: We bless and adore thy glorious Majesty, as for the former so for this thy late marvellous-loving kindness to our Church and Nation, in the Preservation of our Religion and Liberties. And we humbly pray that the devout Sense of this thy repeated Mercy, may renew and increase in us a Spirit of Love and Thankfulness to thee, its only Author; a Spirit of peaceable Submission and Obedience to our gracious Sovereign Lady Queen Anne; and a Spirit of fervent Zeal for our holy Religion, which now again thou hast so wonderfully Rescued and Established a blessing to us and our Posterity. And this we beg for Jesus Christ his sake. Amen.

Form of Prayer with Fasting, To be used yearly upon the 30th Day of January, being the Day of the Martyrdom of the blessed King CHARLES the first; To Implore the mercy of God, that neither the Guilt of that sacred and innocent Blood, nor those other Sins, by which God was provoked to deliver up both us and our King into the Hands of cruel and unreasonable men, may at any time hereafter be visited upon us or our Posterity.

Service on the day shall be the same with the usual Office for other Holy days in all things, except where it is in this Office otherwise appointed.

Read of Venite, exultemus, shall the Hymn following be said, one verse by the Priest, another by the Clerk and people:

O Righteous art thou, O Lord; and just are thy judgments. *Psal. 119. 137.*
Thou art just, O Lord, in all that is brought upon us; for thou hast done right, but we have done wickedly. *Neb. 9. 33.*

Nevertheless my feet were almost gone;

D d

my treadings had well nigh slipped, *Pf. 73. 2.*

For why? I was grieved at the wicked: I did also see the ungodly in such prosperity.

The People stood up, and the Rulers took counsel together against the Lord, and against his anointed. *Psal. 2. 2.*

They cast their heads together with one consent; and were confederate against him.

He heard the blasphemy of the multitude, and fear was on every side; while they conspired together against him, to take away his life. *Psal. 31. 15.*

They spoke against him with false tongues, and compassed him about with words of hatred;

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& fought against him without a cause, *Pf. 109.*

Yea, his own familiar Friends whom he trusted; they that eat of his bread, laid great wait for him. *Pfal. 41. 9.*

They rewarded him evil for good, to the great discomfort of his soul. *Pf. 35. 12.*

They took their counsel together, saying, God hath forsaken him; persecute him, and take him, for there is none to deliver him.

The breath of our nostrils, the anointed of the Lord was taken in their pits; of whom we said, Under his shadow we shall be safe.

The adversary and the enemy entered into the gates of *Jerusalem*, saying, When shall he dye, & his Name perish? *Lam. 4. 12. Pf. 41. 5.*

Let the sentence of Guiltiness proceed against him: and now that he lieth, let him rise no more, *ver. 8.*

False witnesses also did rise up against him; they laid to his charge things that he knew not. *Pfal. 35. 11.*

For the sins of the People, and the iniquities of the Priests; they shed the blood of the just in the midst of *Jerusalem*, *Lam. 4. 13.*

O my soul, come not thou into their secret; unto their Assembly, mine Honour, be not thou united; for in their anger they slew a man, *Gen. 49. 6.*

Even the man of thy right hand, the Son of man, whom thou hast made so strong for thine own self, *Pfal. 80. 17.*

In the sight of the unwise he seemed to die; & his departure was taken for misery, *Wis. 3.*

They fools counted his life madness, and his end to be without honour; but he is in peace, *Wis. 5. 4. 3. 3.*

For tho' he was punish'd in the sight of men, yet was his hope full of immortality, *cap. 2. 4.*

How is he numbered with the children of God? and his lot is among the saints, *Wis. 5. 5.*

But, O Lord God, to whom vengeance belongeth; be favourable and gracious unto Sion, *Pfal. 94. 1. and 51. 18.*

Be merciful, O Lord, unto thy People, whom thou hast redeemed; and lay not innocent blood to their charge, *Deut. 21. 8.*

O shut not up our souls with sinners; nor our lives with the blood-thirsty, *Pfal. 26. 9.*

Deliver us from blood-guiltiness, O God, thou that art the God of our Salvation; and our tongues shall sing of thy righteousness.

For thou art the God that hast no pleasure in wickedness; neither shall any evil dwell with thee, *Pfal. 51. 14. and 5. 4.*

Thou wilt destroy them that speak leasing the Lord abhors both the blood-thirsty, and deceitful man, *v. 6.*

O how suddenly do they consume; perish and come to a fearful end! *Pfal. 73. 18.*

Yea, even like as a dream, when one awaketh, so didst thou make their image to vanish out of the City, *v. 19.*

Great and marvellous are thy works, O Lord God Almighty; just and true are thy ways, O King of Saints! *Apoc. 15. 3.*

Righteous art thou, O Lord and just are thy judgments! *Pfal 119. 137.*

Glory be to the Father, &c.
As it was in the beginning, &c.

Proper Psalms, 9, 10, 11.

*Proper Lessons, } The first, 2 Sam. 1,
 } The second, St Matth. 27,*

Instead of the first Collect at Morning Prayer shall these two, which next follow, be used,

O Most mighty God, terrible in thy judgments, and wonderful in thy doings towards the children of men; who in thy heavy displeasure didst suffer the Life of our late gracious Sovereign King *Charles* the first to be (as) this day taken away by the hands of cruel and bloody men; We thy sinful Creatures here assembled before thee, do in behalf of all the People of this Land humbly confess, That they were the crying sins of the Nation, which brought down this heavy judgment upon us. But, O gracious God, when thou makest inquisition for blood, lay not the guilt of this innocent blood (the shedding whereof nothing but the blood of thy Son can expiate) lay it not to the charge of the People of the Land; nor let it ever be required of us, or of our Posterity, Be merciful, O Lord, be merciful unto thy People, whom thou hast redeemed, and be not angry with us for ever; but pardon us for thy mercies sake, through the merits of thy Son, Jesus Christ our Lord, *Amen,*

Blessed Lord, in whose sight the death of thy Saints is precious; We magnifie thy Name for thine abundant grace bestowed upon our late martyred Sovereign; by which he was enabled so cheerfully to follow the steps of his blessed Master and Saviour, in a constant, meek suffering of all barbarous Indignities, and at last resisting unto blood; and even then, according to the same pattern, praying for his murderers. Let his Memory, O Lord,

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er blessed among us, that we may follow
 ample of his courage and constancy,
 eakness and patience, and great charity.
 grant, that this our Land may be freed
 the vengeance of his righteous Blood,
 y mercy glorified in the forgiveness of
 us; and all for Jesus Christ his sake, our
 Mediator and Advocate, *Amen.*

end of the Litanies, after the Collect (We
 ably beseech thee, O Father, &c.) the
 e following Collects are to be read.

Lord, we beseech thee, mercifully hear
 our prayers, and spare all those who
 is their sins unto thee, that they whose
 eniences by sin are accused, by thy mer-
 pardon may be absolved, through Jesus
 our Lord, *Amen.*

Most mighty God & merciful Father,
 who hast compassion upon all men, and
 do nothing that thou hast made, who
 dost not the death of a sinner, but that he
 rather turn from his sin, and be saved;
 eifully forgive us our trespasses, receive
 comfort us, who are grieved and wearied
 the burden of our sins. Thy property
 as to have mercy, to thee only it ap-
 pineth to forgive sins; Spare us therefore
 Lord, spare thy people whom thou hast
 emed; enter not into judgment with thy
 nts, who are vile earth, and miserable
 rs: but so turn thine anger from us, who
 ly acknowledge our vileness, and truly
 nt us of our faults; and so make haste
 lp us in this world, that we may ever
 with thee in the world to come, through
 Christ our Lord, *Amen.*

Turn thou us, O good Lord, and so shall
 we be turned: Be favourable, O Lord,
 favourable to thy people, who turn to thee
 eeping, fasting and praying: For thou
 merciful God, full of compassion, Long-
 ring, and of great pity. Thou sparest
 n we deserve punishment, And in thy
 h thinkest upon mercy. Spare thy peo-
 good Lord, spare them, and let not thine
 rage be brought to confusion. Hear us,
 ord, for thy mercy is great, And after
 multitude of thy mercies look upon us,
 ough the merits and mediation of thy
 ed Son Jesus Christ our Lord, *Amen.*

*In the Communion-Service, after the Prayer for
 the Queen (Almighty God, whose kingdom
 is everlasting, &c.) instead of the Collect for
 the day, shall these two be used,*

O most mighty God, &c.

Blessed Lord, in whose sight, &c.

As in the morning prayers.

The Epistle, 1 St Pet. 2, 13,

The Gospel, St Mat. 21, 33,

*After the Prayer. For the whole state of
 Christs Church these two Collects follow-
 ing shall be used.*

O Lord, our heavenly Father, who didst
 not punish us as our sins have deser-
 ved, but hast in the midst of judgment re-
 membered mercy; We acknowledge it thine
 especial favour, that tho' for our many and
 great provocations thou didst suffer thine A-
 nointed blessed King Charles the first (as) this
 day to fall into the hands of violent & blood-
 thirsty men, and barbarously to be murder-
 ed by them; yet thou didst not leave us for-
 ever as sheep without a shepherd, but by thy
 gracious Providence didst miraculously pre-
 serve the undoubted Heir of his Crowns, our
 then gracious Sovereign King Charles the 2d,
 from his bloody enemies, hiding him under
 the shadow of thy wings, until their tyranny
 was overpast; and didst bring him back in thy
 good appointed time, to sit upon the throne
 of his father; and together with the Royal
 family, didst restore to us our ancient Go-
 vernment in Church and State. For these
 thy great and unspeakable mercies, we render
 to thee our most humble Thanks from the
 bottom of our hearts; beseeching thee still
 to continue thy gracious Protection over the
 whole Royal Family, and to grant to our
 gracious Sovereign, Queen Anne, a long and
 happy reign over us: So we, that are thy
 People, will give thee thanks forever, and
 will alway be shewing forth thy Praise from
 Generation to Generation, through Jesus
 Christ our Lord and Saviour, *Amen.*

And grant, O Lord, we beseech thee,
 that the course of this world may be
 so peaceably ordered by thy governance,
 that thy Church may joyfully serve thee in
 all godly quietness, through Jesus Christ our
 Lord, *Amen.*

The

King Charles the Martyr.

The Order for Evening Prayer.

The Hymn appointed to be used at Morning Prayer, instead of Venite, exultemus, shall here also be used before the proper Psalms.

Righteous art thou, O Lord, &c.

Proper Psalms, 79, 94, 85.

Proper Lessons,

The first, *Jer.* 12. or *Dan.* 9. to v. 22.

The second, *Heb.* 11, 32, and 12, to v. 7.

Instead of the first Collect at Evening Prayer, shall these two which next follow be used,

O Blessed Lord God, who by thy wisdom not only guidest and orderest all things most suitable to thine own justice; but also performest thy pleasure in such a manner, that we cannot but acknowledge thee to be righteous in all thy ways, and holy in all thy works; We thy sinful People do here fall down before thee, confessing that thy judgments were right, in permitting cruel men, Sons of Belial, as this day, to imbrue their hands in the blood of thine Anointed; we having drawn down the same upon our selves, by the great and long Provocations of our sins against thee. For which we do therefore here humble our selves before thee; Imploring thy mercy for the pardon of them all; And that thou wouldest deliver this Nation from blood-guiltiness (that of this day especially) and turn from us and our Posterity all those judgments which we by our sins have deserved: Grant this for the all-sufficient Merits of thy Son our Saviour Jesus Christ, *Amen.*

Blessed God, just and powerful, who didst permit thy dear Servant, our late dread Sovereign King Charles the first, to be, as upon this day, given up, to the violent Outrages of wicked men, to be despitefully used, and at last murdered by them: Tho' we cannot reflect upon so foul an act, but with horror and astonishment; yet we do most gratefully commemorate the glories of thy Grace which then shined forth in thine Anointed; whom thou wert pleased, even at the hour of death, to endue with an eminent measure

of exemplary Patience, Meekness and Charity, before the face of his cruel Enemies. And albeit thou didst suffer them to proceed to such an height of Violence, as to kill him and take possession of his Throne, yet didst thou in great mercy preserve his Son, who right it was, and at length by a wonderful providence, bring him back, and set him thereon, to restore thy true Religion, and to settle peace amongst us; For which we glorifie thy Name, through Jesus Christ our blessed Saviour, *Amen;*

Immediately after the Collect (Lighten our darkness) shall these 3 next following be used,

O Lord, we beseech thee, &c.

O most mighty God, and merciful father, &c.

Turn thou us; O good Lord, and so, &c.

As before at Morning Prayer.

Immediately before the prayer of St Chrysostom shall this Collect be used,

Almighty and everlasting God, whose righteousness is like the strong Mountains, and thy judgments like the great deep; and who by that barbarous Murder, as upon this day committed upon the sacred Person of thine Anointed, hast taught us, that neither the greatest of Kings, nor the best of men are more secure from Violence than from natural Death; Teach us also hereby so to number our days, that we may apply our hearts unto wisdom. And grant, that neither the splendor of any thing that is great, nor the conceit of any thing that is good in us, may any ways with-draw our eyes from looking upon our selves as sinful dust and ashes; but that according to the example of this thy blessed Martyr, we may press forward toward the prize of the high calling that is before us, in Faith and Patience, Humility and Meekness, Mortification and Self-denial, Charity and constant Perseverance unto the end; And all this for thy Son our Lord Jesus Christ his sake; To Whom with Thee, and the holy Ghost, be all honor and glory world without end, *Amen.*

Form of Prayer with Thanks-giving to Almighty God for having put an end to the Great Rebellion, by the Restitution of the King and Royal Family, and the Restauration of the Government, after many years Interruption: VVhich unspeakable Mercies were wonderfully compleated upon the 29th Day of *May*, in the Year 1660. And in Memory thereof, that Day in every year is by Act of Parliament appointed to be forever kept Holy.

Service on the day shall be the same with the usual Office for other Holy days in all things, except where it is in this Office otherwise appointed.

Lead of Venite, exultemus, shall the Hymn following be said, one verse by the Priest, another by the Clerk and people.

AY Song shall be always of the loving-kindness of the Lord; with my mouth I ever be shewing forth his truth from generation to another, Psal. 89, 1, The merciful and gracious Lord hath shewed his marvellous works, that they ought to be had in remembrance, Psal. 111, 4, Who can expresse the noble acts of the lord, shew forth all his praise? Ps. 106, 2, The works of the Lord are great; sought out of all them that have pleasure therein, Ps. 111, 2.

The Lord setteth up the meek, and bringeth the ungodly down to the ground, Ps. 147, The Lord executeth righteousness and judgment, for all them that are oppressed and wrong, Psal. 103, 6,

For he will not always be chiding, neither appeaseth he his anger forever, v. 9, He hath not dealt with us after our sins, nor rewarded us according to our wickedness, v. 10,

For look how high the heaven is in comparison of the earth, so great is his mercy toward them that fear him, v. 11, Yea, like as a father pitieth his own children, even so is the Lord merciful unto them that fear him, v. 13,

Thou, O God, hast proved us, thou hast tried us even as silver is tried, Psal. 66, 9, Thou sufferedst men to ride over our heads, we went through fire and water; but thou hast brought us out into a wealthy place, Oh, how great troubles and adversities hast thou shewed us; and yet didst thou turn and refresh us, yea, and broughtest us from the

deep of the earth again, Psal. 71, 18,

Thou didst remember us in our low estate, and redeem us from our enemies; for thy mercy endureth forever, Psal. 136, 23, 24,

Lord, thou art become gracious unto thy land; thou hast turned away the captivity of Jacob, Psal. 85, 1,

God hath shewed us his goodness plentifully; and God hath let us see our desire upon our enemies, Psal. 59, 10,

They are brought down and fallen; but we are risen and stand upright, Psal. 20, 8,

There are they fallen, all that work wickedness; they are cast down, and shall not be able to stand, Psal. 36, 12,

The Lord hath been mindful of us, and he shall bless us; even he shall bless the house of Israel, he shall bless the house of Aaron, Psal. 115, 12,

He shall bless them that fear the Lord, both small and great, v. 13,

O that men would therefore praise the Lord for his goodness; and declare the wonders that he doth for the children of men.

That they would offer unto him the sacrifice of thanks-giving; and tell out his works with gladness, v. 22.

And not hide them from the children of the generations to come; but shew the honour of the Lord, his mighty and wonderful works that he hath done, Psal. 78, 4.

That our Posterity may also know them, and the Children that are yet unborn; and not be as their fore-fathers, a faithless and stubborn generation, v. 6, 9,

Give thanks, O Israel, unto God the Lord, in the congregation, from the ground of the heart, Psal. 68, 26,

Praised be the Lord daily, even the God who helpeth us, and poureth his benefits upon us, v. 19,

O let the wickedness of the wicked come to an end, but establish thou the righteous,

The Kings Restauration.

Let all those that seek thee, be joyful and glad in thee; and let all such as love thy salvation, say always, The Lord be praised. Psal. 40. 19.

Glory be to the Father, &c.
As it was in the beginning, &c.

Proper Psalms, 124, 127, 119, 118.

Proper Lessons,

The first, 2 Sam. 19, to v. 9. or Numb. 15. Te Deum.

The second, The Epist. of St. Jude. Jubilate Deo.

The Suffrages next after the Creed shall stand thus.

Priest, O Lord, shew thy mercy upon us.

Ans. And grant us thy Salvation.

Pr. O Lord, save the Queen.

Ans. Who putteth her trust in thee.

Pr. Send her help from thy holy place.

Ans. And evermore mightily defend her.

Pr. Let her enemies have no advantage against her.

Ans. Let not the wicked approach to hurt her.

Pr. Endue thy ministers with righteousness,

Ans. And make thy chosen people joyful.

Pr. Give peace in our time, O Lord.

Ans. Because there is none other that fighteth for us, but only thou, O God.

Pr. Be unto us, O Lord, a strong tower.

Ans. From the face of our enemies.

Pr. O Lord, hear our prayer.

Ans. And let our cry come unto thee.

Instead of the first Collect at Morning Prayer, shall these two, which next follow, be used,

O Almighty God, who art a strong tower of defence unto thy Servants, against the face of their enemies; We yeild thee praise and thanks for the wonderful Deliverance of these three Kingdoms from **The Great Rebellion**; and all the Miseries and Oppressions consequent thereupon, under which we had so long groaned. We acknowledge it thy goodness, that we were not utterly delivered over as a prey unto them: Beseeching thee still to continue such thy Mercies towards us; that all the world may know, that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord, Amen.

O Lord God of our Salvation, who hast been exceedingly gracious unto this Land, and by thy miraculous Providence didst deliver us out of our miserable Condemnations: by restoring to us, and to his own people, and undoubted Rights, our then most gracious Sovereign Lord, thy Servant King **Charles the 2d** (notwithstanding all the Power and Malice of his Enemies) and by placing him in the Throne of this Kingdom; thereby restoring also unto us the publick and free Profession of thy true Religion and Worship together with our former Peace and Prosperity, to the great comfort and joy of our hearts: We are here now before thee with all due thankfulness, to acknowledge thy unspeakable goodness herein, as upon this day shewed unto us, and to offer up our sacrifice of Praise for the same, unto thy great and glorious Name; humbly beseeching thee to accept this our unfeigned, tho' unworthy Oblation of our selves: Vowing all holy Obedience in thought, word and work unto thy divine Majesty; and promising in thee an Oath for thee all loyal and dutiful Allegiance to thine anointed Servant now set over us, and to her heirs after her whom we beseech thee to bless with all increase of grace, honour and happiness in this world; and to crowne her with Immortality & Glory in the world to come, for Jesus Christ his sake, our only Lord and Saviour, Amen.

In the end of the Litanies, after the Collect (We humbly beseech thee, O Father, &c.) the following Collect shall be read.

A Almighty God, who hast in all ages shewed forth thy mighty Power and Mercy in the miraculous and gracious Deliverances of thy Church, and in the Protection of righteous and religious Kings and States, professing thy holy and eternal Truth from the malicious Conspiracies and wicked Practices of all their Enemies; We yeild unto thee, from the very bottom of our hearts unfeigned Thanks and Praise, as for thy many great and publick Mercies, so especially for that signal and wonderful Deliverance by thy wise and good Providence, as upon this day, compleated and vouchsafed unto our then most gracious Sovereign King **Charles the second**; and all the Royal Family; and in them and with them to this whole Church and

The Kings Restauration.

State, and all Orders and Degrees of Sin in both, from the unnatural Rebellion, usurpation and Tyranny of Ungodly and wicked men, and from the sad Consequences and Calamities thereupon ensuing. From all these, O gracious and merciful Lord God, not our merit, but thy Mercy; Not our fore-merit, but thy Providence; Not our own arm, but thy right Hand and thine Arm and the Light of thy Countenance did Rescue and deliver us, even because thou hadst a favour unto us.

And therefore not unto us, O Lord, not to us but unto thy Name be ascribed all Honour, Glory and Praise, with most humble and hearty Thanks, in all Churches of the Christians; even so, Blessed be the Lord our God, who alone doth wondrous things; And Blessed be the Name of his Majesty forever, though Jesus Christ our Lord and Saviour, Amen.

After the Communion-Service, before the Prayer for the Queen (Almighty God, whose kingdom is everlasting, &c.) and instead of the Collect for the day, shall these two be used,

Almighty God, who art a strong Tower, &c.

Lord God of our Salvation, &c.

As in the morning prayers.

After which shall follow,

The Epistle, 1 St Pet. 2, 11, to v. 17.

The Gospel, St Matth, 22, 16, to v. 22.

After the Prayer. For the whole state of Christs Church, &c. this Collect following shall be used,

Almighty God and heavenly Father, who of thine infinite and unspeakable goodness towards us, didst in a most extraordinary and wonderful manner disappoint and overthrow the wicked Designs of those Traitors, heady and high-minded men, who

under the pretence of Religion, and thy most holy Name, had contrived and well nigh effected the utter Destruction of this Church and Kingdom. As we do this day most heartily and devoutly adore and magnify thy glorious Name for this thine infinite gracious Goodness already vouchsafed unto us, so we most humbly beseech thee to continue thy Grace and Favour towards us, hiding and covering us under the shadow of thy Wings, that no such dismal Calamity may ever again fall upon us. To this end send forth thy Light and thy Truth for the Discovery of these Depths of Satan, this Mystery of Iniquity. Infatuate and defeat all the secret Counsels of the Ungodly. Abate their Pride; assuage their Malice, and confound their Devices. Strengthen the hands of our gracious Sovereign Lady Queen Anne, and all that are put in Authority under her, with judgment and Justice, to cut off all such Workers of Iniquity, as turn Religion into Rebellion, and Faith into Faction; that they may never again prevail against us, nor triumph in the Ruin of the Monarchy and thy Church amongst us. Protect and defend our Sovereign Lady the Queen, with the whole Royal Family, from all Treasons and Conspiracies. Be unto Her a Helmet of Salvation, and a strong Tower of Defence against the face of all her Enemies. As for those that are implacable, clothe them with Shame and Confusion, but upon her self and her Posterity let the Crown forever flourish. So we that are thy People, and the Sheep of thy Pasture shall give thee Thanks forever, and will always be shewing forth thy Praise from Generation to Generation, through Jesus Christ our only Saviour and Redeemer. To Whom, with thee, O Father, and God the Holy Ghost, be Glory in the Church throughout all Ages, World without end. Amen.

F I N I S.

A N N E R.

OUR Will and Pleasure is, That these Three Forms of Prayer and Service, made for the Fifth of November, the Thirtieth of January, and the Twenty ninth of May, be forth-with Printed and Published, and for the future annexed to the Book of Common-Prayer and Liturgy of the Church of England to be used yearly on the said Days, in all Cathedral and Collegiate Churches and Chappels, in all Chappels Colledges and Halls within both Our Universities, and of Our Colledges of *Eaton* and *Winchester*, and in Parish Churches and Chappels within Our Kingdom of *England*, Dominion of *Wales*, and Town of *Berwick upon Tweed*.

Given at Our Court at St. James's the Seventh Day of February 1703. in the Second Year of Our Reign.

By Her Majesties Command,

Nottingham

A New Version

OF THE

Psalms of David,

Fitted to the Tunes used in

CHURCHES.

By N. TATE and N. BRADY.

Psalm 1.

How blest is he who ne'er consents,
by ill advice to walk;
Nor stands in sinners ways, nor sits
where men profanely talk.
But makes the perfect Law of God
his business and delight;
Devoutly reads therein by day,
and meditates by night.
Like some fair tree which fed by streams
with timely fruit does bend,
He still shall flourish, and success
all his designs attend.
Ungodly men and their attempts
no lasting root shall find;
Untimely blasted and dispers'd
Like Chaff before the wind.
Their guilt shall strike the wicked dumb
before their judges face;
No formal hypocrite shall then
amongst the Saints have place.
For God approves the just mans ways,
to happiness they tend;
But Sinners and the paths they tread
shall both in ruin end.

Psalm 2.

With restless and ungovern'd rage,
why do the Heathen storm?

A

- Why in such rash attempts engage,
as they can ne'er perform?
2. The great, in Counsel and in Might,
their various forces bring;
Against the Lord, they all unite,
and his anointed King.
 3. Must we submit to their Commands,
presumptuously they say?
No, let us break their slavish bands,
and cast their Chains away.
 4. But God, who sits enthron'd on high
and sees how they combine,
Does their conspiring strength defy,
and mocks their vain design.
 5. Thick clouds of Wrath divine shall break
on his rebellious foes;
And thus will he in thunder speak
to all that dare oppose.
 6. "Though madly you dispute my Will,
"the king that I ordain,
"whose throne is fixt on Sion's hill,
"shall there securely reign.
 7. Attend, O Earth, whilst I declare
Gods uncontroll'd Decree,
"Thou art my Son, this day my Heir,
"have I begotten thee.
 8. "Ask, and receive thy full demands,
"thine shall the Heathen be;
- "The

- 9 The utmost limits of the lands
"shall be possess'd by thee.
- 9 "Thy threatening Scepter thou shalt
"and crush them ev'ry where; (shake,
"As massy bars of Iron break
"the Potters brittle ware.
- 10 Learn then, ye Princes, and give ear,
ye Judges of the earth;
- 11 Worship the Lord with holy fear,
rejoyce with awful mirth.
- 12 Appease the Son with due respect,
your timely homage pay;
Lest he revenge the bold neglect,
incens'd by your delay.
- 13 If but in part his anger rise,
who can endure the flame?
Then blest are they whose hope relies
on his most holy name.

Psalm 3:

- H**OW many, Lord, of late are grown
the troublers of my peace!
And as their numbers hourly rise,
so does their Rage encrease
- 1 Insulting they my Soul upbraid,
and him whom I adore
The God in whom he trusts, say they,
shall rescue him no more.
- 3 But thou, O Lord, art my defence,
on thee my hopes rely;
Thou art my glory, and shalt yet
lift up my head on high.
- 4 Since whensoever in like distress
to God I made my Pray'r,
He heard me from his holy hill,
why should I now despair?
- 5 Guarded by him, I laid me down,
my sweet Repose to take;
For I through him securely sleep,
through him in safety wake.
- 6 No force nor fury of my foes
my Courage shall confound,
Were they as many hosts as men,
that have beset me round.
- 7 Arise, and save me, O my God,
who oft hast own'd my Cause,
And scatter'd off these foes to me
and to thy righteous Laws.
- 8 Salvation to the Lord belongs,
he only can defend;
His blessing he extends to all
That on his Pow'r depend.

Psalm 4:

- O** Lord, that art my righteous Judge
to my Complaint give ear;
Thou still redeem'st me from distress;
have mercy, Lord, and hear
- 2 How long will ye, O Sons of Men,
to blot my fame, devise?
How long your vain designs pursue,
and spread malicious lyes?
- 3 Consider that the righteous man,
is Gods peticular choice;
And when to him I make my Pray'r,
he always hears my voice.
- 4 Then stand in awe of his Command
flee ev'ry thing that's ill;
Commune in private with your heart,
and bend them to his Will.
- 5 The place of other Sacrifice,
let Righteousness supply;
And let your hope, securely fixt,
on God alone rely.
- 6 While worldly minds impatient grow
more prosperous times to see;
Still let the glories of thy face
shine brightly, Lord, on me.
- 7 So shall my heart o'erflow with joy
more lasting and more true,
Than theirs, who stores of Corn & Wine
successively renew.
- 8 Then down in peace I'll lay my head
and take my needful rest;
No other guard, O Lord, I crave,
of thy defence possess.

Psalm 5:

- L**ord, hear the voice of my complaint
accept my secret pray'r;
- 2 To thee alone, my King, my God,
will I for help repair.
- 3 Thou in the morn my voice shalt hear
and with the dawning day,
To thee devoutly I'll look up,
to thee devoutly pray.
- 4 For thou the wrongs that I sustain
can'st never, Lord, approve;
Who from thy sacred dwelling-place
all evil dost remove.
- 5 Not long shall stubborn fools remain
unpunish'd in thy view:
All such as act unrighteous things
thy Vengeance shall pursue.
- 6 The standing tongue, O God of truth

by thee shall be destroy'd,
Who hat'st alike the man in blood
and in deceit impoy'd.

7 But when thy boundless Grace shall me
to thy lov'd Courts restore,
On thee I'll fix my longing eyes,
and humbly thee adore.

8 Conduct me by thy righteous Laws,
for watchful is my foe:
Therefore, O Lord, make plain the way
wherein I ought to go.

9 Their mouth vents nothing but deceit,
their heart is set on wrong;
Their throat is a devouring grave,
they flatter with their tongue.

10 By their own counsels let them fall,
oppress'd with loads of sin;

For they against thy righteous Laws
have harden'd Rebels been.

11 But let all those who trust in thee,
with Shouts their joy proclaim;
Let them rejoyce whom thou preserv'st,
and all that love thy name.

12 To righteous men the righteous Lord
his blessing will extend,
And with his favour all his Saints
as with a Shield defend.

Psalm 6.

Thy dreadful anger, Lord, refrain,
and spare a wretch forlorn;
Correct me not in thy fierce wrath,
too heavy to be born.

2 Have mercy, Lord, for I grow faint,
unable to endure
The anguish of my aking bones,
which thou alone canst cure.

3 My tortur'd flesh distracts my mind,
and fills my soul with grief;
But, Lord, how long wilt thou delay,
to grant me thy Relief!

4 Thy wonted goodness, Lord, repeat,
and ease my troubled Soul;
Lord, for thy wondrous Mercy's sake,
vouchsafe to make me whole.

5 For after Death no more can I
thy glorious acts proclaim;
No Pris'n'r of the silent grave
can magnifie thy Name.

6 Quite tir'd with pain, with groaning
no hope of ease I see; (faint,
The night, that quiets common griefs,
is spent in tears by me.

7 My beauty fades, my sight grows dim,
my eyes with weakness close;
Old age overtakes me, whilst I think
on my insulting toes.

8 Depart, ye Wicked; in my wrongs
ye shall no more rejoyce;
For God, I find, accepts my tears,
and listens to my voice.

9, 10. He hears and grants my humble
and they that wish my fall, (pray'r;
Shall blush and rage, to see that God
protects me from them all.

Psalm 7.

O Lord, my God, since I have plac'd
my trust alone in thee,
From all my Persecutors rage
do thou deliver me.

2 To save me from my threatening foes
Lord, interpose thy Pow'r,
Lest like a Savage Lyon he
my helpless Soul devour.

3, 4. If I am guilty, or did e'er
against his peace combine;
Nay, if I have not spar'd his life,
who sought unjustly mine;

5 Let then to persecuting foes
my Soul become a prey;
Let them to earth tread down my life,
in dust my honour lay.

6 Arise, and let thine anger, Lord,
in my defence engage;
Exalt thy self above my foes,
and their insulting Rage:
Awake, awake, in my behalf,
the Judgment to dispense,
Which thou hast righteously ordain'd
for injur'd Innocence.

7 So to thy throne adoring Crouds
shall still for justice fly;
O! therefore for their sakes resume
thy judgment-seat on high.

8 Impartial Judge of all the world,
I trust my cause to thee;
According to my just deserts,
so let thy Sentence be.

9 Let wicked arts and wicked men
together be o'erthrown;
But guard the just, thou God, to whom
the hearts of both are known.

10, 11. God me protect; not only me,
but all of upright heart;
And daily lays up wrath for those
who

who from his Laws depart,

- 12 If they persist, he whets his Sword,
his bow stands ready bent;
13 Ev'n now with swift destruction wing'd,
his pointed Shafts are sent.
14 The Plots are fruitless which my foe
unjustly did conceive;
15 The pit he digg'd for me, has prov'd
his own untimely grave.
16 On his own head his spite returns,
whilst I from harm am free;
On him the violence is falln,
which he design'd for me.
17 Therefore will I the righteous ways
of providence proclaim;
I'll sing the praise of God most high,
and celebrate his Name.

Psalm 8.

- O** Thou, to whom all Creatures bow,
within this earthly frame,
Thro' all the world, how great art thou?
how glorious is thy Name!
In heav'n thy wondrous acts are sung,
nor folly reckon'd there;
2 And yet thou mak'st the infant-tongue
thy boundless praise declare.
Thro' thee the weak confound the strong,
and crush their haughty foes;
And so thou quell'st the wicked throng,
that thee and thine oppose.
3 When heav'n thy beauteous work on high
employs my wandring sight;
The Moon that nightly rules the sky,
with Stars of feeble light.
4 What's man (say I) that Lord, thou lov'st
to keep him in thy mind?
Or what his off-spring, that thou prov'st
to them so wondrous kind?
5 Him next in pow'r thou didst create
to thy celestial train;
6 Ordain'd with dignity and state,
o'er all thy works to reign.
7 They joyntly own his powerful sway;
the beasts that prey or graze;
8 The bird that wings its airy way;
the fish that cuts the Seas.
9 O thou, to whom all Creatures bow
within this earthly frame,
Thro' all the world, how great art thou!
how glorious is thy Name!

Psalm 9.

- I** O celebrate thy praise, O Lord,
I will my heart prepare;
To all the lifting world thy works,
thy wondrous works declare.
2 The thought of them shall to my Soul
exalted pleasure bring,
Whilst to thy Name, O thou most high,
triumphant praise I sing.
3 Thou mad'st my haughty foes to turn
their backs in shameful flight:
Struck with thy presence, down they fell,
they perisht at thy sight.
4 Against insulting foes advanc'd,
thou didst my cause maintain;
My right asserting from thy throne,
where truth and justice reign.
5 The insolence of Heathen pride
thou hast reduc'd to shame;
Their wicked off-spring quite destroy'd,
and blotted out their name.
6 Mistaken foes! your haughty threats
are to a period come:
Our City stands, which you design'd
to make our common tomb.
7, 8, The Lord forever lives, who has
his righteous throne prepar'd,
Impartial Justice to dispense,
to punish or reward.
9 God is a constant sure defence
against oppressing Rage;
As troubles rise, his needful aids
in our behalf engage.
10 All those who have his goodness prov'd
will in his truth confide;
Whose mercy never forsook the man
that on his help rely'd.
11 Sing praises therefore to the Lord,
from *Sion* his abode;
Proclaim his deeds till all the world
confess no other God.
Part 2.
12 When he enquiry makes for blood,
he calls the Poor to mind;
The injur'd humble mans complaint
relief from him shall find.
13 Take pity on my troubles, Lord,
which spiteful foes create,
Thou that hast rescu'd me so oft
from deaths devouring gate.
14 In *Sion* then I'll sing thy praise,

to all that love thy name;
 and with loud shouts of grateful joy
 thy saving Pow'r proclaim.
 Deep in the pit they dig'd for me,
 the Heathen pride is laid;
 their guilty feet to their own snare
 are heedlessly betray'd.

Thus by the just returns he makes,
 the mighty Lord is known;
 the wicked men, by their own plots
 are shamefully o'erthrown.
 No single Sinner shall escape
 thy privacy obscur'd;
 thy Nation from his just Revenge
 thy Numbers be secur'd.

His suffering Saints, when most distress'd,
 he ne'er forgets to aid;
 their expectation shall be crown'd,
 though for a time delay'd.
 Arise, O Lord, assert thy pow'r,
 and let no man o'ercome;
 descend to judgment, and pronounce
 the guilty Heathens doom.

Strike terror through the nations
 all by consenting fear, (round,
 thy to each other and themselves
 but mortal men appear.

Psalm 10.

Thy presence why with-draw'st thou,
 why hid'st thou now thy face? (lord?
 When dismal times of deep distress
 call for thy wonted grace?
 The wicked, swell'd with lawless pride,
 have made the poor their prey:
 let them fall by those designs
 which they for others lay.

For strait they triumph, if success
 their thriving Crimes attend;
 Alfordid wretches, whom God hates,
 everlastingly they commend.
 To own a pow'r above themselves
 their haughty pride disdains;
 and therefore in their stubborn mind
 no thought of God remains.

Oppressive methods they pursue,
 and all their foes they sligh;
 because thy judgments unobserv'd
 are far above their sight.
 They fondly think their prosperous
 shall unmoled be; (state
 they think their vain designs shall thrive,
 from all misfortune free.

7 Vain and deceitful is their speech,
 with Curses fill'd, and Lyes;
 by which the mischief of their heart
 they study to disguise.
 8 Near publick Roads they lie conceal'd,
 and all their art employ
 The innocent and poor at once
 to rifle and destroy.
 9. Not Lyons, couching in their dens,
 surprize their heedless prey
 With greater cunning, or express
 more salvage Rage than they.
 10 Sometimes they act the harmless man,
 and modest looks they wear;
 That so deceiv'd, the poor may less
 their sudden on-set fear.

Part 2.

11 For God, they think, no notice takes
 of their unrighteous deeds;
 He never minds the suffering poor,
 nor their Oppression heeds.
 12 But thou, O Lord, at length arise;
 stretch forth thy mighty Arm;
 And by the greatness of thy Pow'r,
 defend the poor from harm.
 13 No longer let the wicked vaunt,
 and proudly boasting say,
 "Tush, God regards not what we do;
 He never will repay."
 14 But sure thou seest, and all their deeds
 impartially dost try;
 The orphan therefore, and the poor
 on thee for aid rely.
 15 Defenceless let the wicked fall,
 of all their strength bereft:
 Confound, O God, their dark designs;
 till no remains are left.
 16 Assert thy just Dominion, Lord,
 which shall forever stand;
 Thou, who the Heathen didst expect
 from this thy chosen Land.

17 Thou dost the humble Supplicants
 that to thy throne repair; (hear,
 Thou first prepar'st their hearts to pray,
 and then accept'st their Prayer.
 18 Thou in thy righteous judgment
 the fatherless and poor; (weigh'st
 That so the tyrants of the earth
 may persecute no more.

Psalm 11.

Since I have plac'd my trust in God,
 a Refuge always nigh,
 why should I, like a tim'rous bird,

- to distant Mountains fly ?
- 2 Behold, the wicked bend their bow,
and ready fix their Dart;
Lurking in ambush to destroy
the man of upright heart.
 - 3 When once the firm assurance fails,
with publick faith imparts,
Tis time for Innocence to fly
from such deceitful arts.
 - 4 The Lord has both a temple here,
and righteous throne above;
Where he surveys the Sons of Men,
and how their Counsels move.
 - 5 If God, the righteous, whom he loves
for tryal does correct;
What must the Sons of Violence,
whom he abhors, expect ?
 - 6 Snares, fire and brimstone on their
shall in one tempest show;
This dreadful mixture, his Revenge,
into their Cup shall pour.
 - 7 The righteous Lord will righteous
with signal favour grace; (deeds
And to the upright Man disclose
the brightness of his face.

Psalm 12.

- S**ince godly men decay, O Lord,
do thou my cause defend;
For scarce these wretched times afford
one just and faithful Friend.
- 2 One neighbour now can scarce believe
what t'other does impart;
With flattering lips they all deceive,
and with a double heart.
 - 2 But lips that with deceit abound
can never prosper long;
Gods righteous Vengeance will confound
the proud blaspheming tongue.
 - 4 In vain those foolish boasters say,
"Our tongues are sure our own;
With doubtful words we will betray,
"and be controul'd by none.
 - 5 For God, who hears the suffering poor,
and their Oppression knows,
Will soon arise and give them rest,
in spite of all their foes.
 - 5 The Word of God shall still abide,
and void of falshood be;
As is the Silver seven times try'd,
from drossy mixture free.
 - 7 The promise of his aiding Grace,
shall reach its purpos'd end;

His Servants from this faithless Race
he ever shall defend.
8 Then shall the Wicked be perplex,
nor know which way to fly;
When those whom they despis'd and vex'd
shall be advanc'd on high.

Psalm 13.

- H**ow long wilt thou forget me, Lord?
must I forever mourn?
How long wilt thou with-draw from me?
oh! never to return?
- 2 How long shall anxious thoughts my
and grief my heart oppress? (Soul,
How long my enemies insult,
and I have no Redress?
 - 3 O hear, and to my longing eyes
restore thy wonted light;
And suddenly, or I shall sleep
in everlasting night.
 - 4 Restore me, lest they proudly boast,
'twas their own strength o'ercame;
Permit not them that vex my Soul
to triumph in my shame.
 - 5 Since I have always plac'd my trust
beneath thy Mercy's Wing,
Thy saving health will come, and then
my heart with joy shall spring:
 - 6 Then shall my Song with Praise
to thee, my God, ascend; (inspired
Who to thy Servant in distress
such bounty didst extend.

Psalm 14.

- S**ure wicked fools must needs suppose
that God is nothing but a Name;
Corrupt and lewd their practice grows,
nor breast is warm'd with holy flame.
- 2 The Lord lookt down from heav'n's high
and all the Sons of men did view, (towards
To see if any own'd his Pow'r;
if any truth or justice knew.
 - 3 But all, he saw, were gone aside,
all were degenerate grown, and base;
None took Religion for their guide,
not one of all the sinful Race.
 - 4 But can these workers of deceit
be all so dull and senseless grown?
That they, like bread, my People eat,
and Gods almighty Pow'r disown?
 - 5 How will they tremble then for fear,
when his just Wrath shall them o'ertake
For the righteous God is near,
and never will their cause forsake.

- 6 Ill men, in vain, with scorn, expose
those methods which the good pursue;
Since God a Refuge is for those
whom his just eyes with favour view.
- 7 Would he his saving Power employ,
to break his Peoples servile band;
Then shouts of universal joy
should loudly eccho through the land.

Psalm 15.

Lord, who's the happy Man, that may
to thy blest Courts repair?
Not, stranger-like, to visit them,
but to inhabit there?

2 'Tis he, whose ev'ry thought and deed
by rules of virtue moves;
Whose generous tongue disdains to speak
the thing his heart disproves.

3 Who never did a Slander forge,
his neighbours fame to wound,
Nor hearken to a false Report,
by malice whisper'd round.

4 Who Vice in all its pomp and power,
can treat with just neglect;
And Piety, tho' cloath'd in rags,
religiously respect.

Who to his plighted vows and trust
has ever firmly stood:

And tho' he promise to his loss,
he makes his Promise good.

5 Whose Soul in Usury disdains
his treasure to employ;
Whom no rewards can ever bribe,
the guiltless to destroy.

The man, who by this steady course
has happiness ensur'd,
When earth's foundation shakes, shall
by Providence secur'd. (stand,

Psalm 16.

Protect me from my cruel foes,
and shield me, Lord, from harm;
Because my trust I still repose
on thy almighty Arm.

2 My Soul all help, but thine, does slight,
all gods but thee, disown;
Yet can no deeds of mine requite
the goodness thou hast shown.

3 But those that strictly virtuous are,
and love the thing that's right,
To favour always, and prefer,
shall be my chief delight.

4 How shall their Sorrows be increas'd,
who other gods adore?

Their bloody Offerings I detest,
their very Names abhor.

5 My Lot is falln in that blest Land
where God is truly known;
He fills my Cup with liberal hand,
'tis he supports my throne.

6 In natures most delightful Scene,
my happy Portion lies;
The place of my appointed reign
all other Lands out-vies.

7 Therefore my Soul shall bless the Lord,
whose Precepts give me light,
And private Counsel still afford,
in Sorrows dismal night.

8 I strive each action to approve
to his all-seeing eye;
No danger shall my hopes remove,
because he still is nigh.

9 Therefore my heart all grief desies,
my Glory does rejoice;
My flesh shall rest, in hope to rise,
wak'd by his powerful voice.

10 Thou, Lord, when I resign my breath
my Soul from Hell shalt free;
Nor let thy holy One in Death
the least Corruption see.

11 Thou shalt the paths of Life display,
that to thy presence lead,
Where Pleasures dwell without alloy,
and joys that never fade.

Psalm 17.

TO my just Plea and sad Complaint,
attend, O righteous Lord,
And to my Prayer, as 'tis unfeign'd,
a gracious ear afford.

2 As in thy sight I am approv'd,
so let my Sentence be;
And with impartial eyes, O Lord,
my upright dealing see.

3 For thou hast searcht my heart by day,
and visited by night;
And on the strictest tryal found
its secret motions right.

Nor shall thy justice, Lord, alone
my heart's dengns acquit;
For I have purpos'd that my tongue
shall no Offence commit.

4 I know what wicked men would do
their safety to maintain;
But me thy just and mild Commands
from bloody paths restrain.

5 That I may still, in spite of wrongs
my

- my Innocence secure
 O! guide me in thy righteous ways,
 and make my foot-steps sure.
 6 Since heretofore I ne'er in vain
 to thee my Pray'r address;
 O! now, my God, incline thine ear
 to this my just request.
 7 The wonders of thy truth and love
 in my defence engage,
 Thou, whose right-hand preserves thy
 from their oppressors rage. (Saints)

Part 2.

- 8, 9. O! keep me in thy tenderest care,
 thy sheltering wings stretch out,
 To guard me safe from salvage foes,
 that compass me about.
 10 O'ergrown with luxury, enclos'd
 in their own fat they lie;
 And with a proud blaspheming mouth
 both God and Man despise.
 11 Well may they boast; for they have
 my paths encompass'd round: (now
 With eyes at watch, and bodies bow'd,
 and couching on the ground,
 12 In posture of a Lyon set,
 when greedy of his prey;
 Or a young Lyon when he lurks
 within a covert way.
 13 Arise, O Lord, defeat their plots,
 their swelling rage controul;
 From wicked men, who are thy Sword,
 deliver thou my Soul.
 14 From worldly men, thy sharpest
 whose portion's here below; (scourge,
 Who fill'd with earthly Stores, desire
 no other bliss to know.
 15 Their race is num'rous that partake
 their substance while they live;
 Their heirs survive, to whom they may
 the vast remainder give.
 16 But I, in uprightness, thy face
 shall view without controul;
 And, waking, shall its Image find
 reflected in my Soul.

Psalm 18.

- 1 **N**O change of times shall ever shock
 2 my firm aff'ction, Lord, to thee;
 For thou hast always been my rock,
 a fortress and defence to me.
 Thou my deliverer art, my God;
 my trust is in thy mighty Power;
 Thou art my shield from foes abroad,
 at home, my safeguard and my tower.

- 3 To thee I will address my Prayer,
 (to whom all Praise we justly owe)
 So shall I, by thy watchful care,
 be guarded from my treach'rous foe.
 4, 5. By floods of wicked men distressed,
 with Seas of Sorrow compass'd round,
 With dire infernal Pangs oppress'd,
 in Deaths unwieldy fetters bound:
 6 To heav'n I made my mournful pray'r,
 to God address my humble moan;
 Who graciously inclin'd his ear,
 and heard from his lofty throne.

Part 2.

- 7 When God arose my part to take,
 the conscious earth was struck with fear;
 The hills did at his presence shake,
 nor could his dreadful fury bear.
 8 Thick clouds of Smoke dispers'd abroad,
 Ensigns of Wrath before him came;
 Devouring fire around him glow'd,
 that coals were kindled at his flame.
 9 He left the beauteous Realms of light,
 whilst heav'n bow'd down its awful
 Beneath his feet substantial night (head,
 was, like a sable Carpet, spread.
 10 The Chariot of the King of Kings,
 which active troops of Angels drew,
 On a strong tempest's rapid Wings,
 with most amazing swiftness flew.
 11, 12. Black wat'ry mists & clouds conspir'd
 with thickest shades his face to veil;
 But at his brightness soon retir'd,
 and fell in showers of fire and hail.
 13 Thro' heav'n's wide Arch a thundring
 Gods angry voice did loudly roar; (Peal
 While earths sad face, with heaps of hail,
 and flakes of fire was cover'd o'er.
 14 His sharpen'd arrows round he threw,
 which made his scatter'd foes retreat;
 Like Darts his nimble Lightnings flew,
 and quickly finish'd their defeat.
 15 The Deep its secret Stores disclos'd,
 the world's Foundations naked lay,
 By his avenging Wrath expos'd,
 which fiercely rag'd that dreadful day.

Part 3.

- 16 The Lord did on my side engage
 from heav'n (his throne) my cause uphold,
 And snatch me from the furious rage
 of threatening waves that proudly swell'd.
 17 God his resistless Power employ'd,
 my strongest foes attempts to break;

Who else with ease had soon destroy'd
the weak defence that I could make.

26. Their subtle Rage had near prevail'd,
when I distress and trindles lay ;
But still when other succours fail'd,
God was my firm Support and Stay.
29 From Dangers that enclos'd me round,
he brought me forth and set me free ;
For some just Cause his Goodness found,
that mov'd him to delight in me.

30 Because in me no Guilt remains,
God does his gracious help extend ;
My Hands are free from bloody Stains,
therefore the Lord is still my Friend.
31 22 For I his judgments keep in sight ;
in his just paths I always trod ;
I never did his Statutes slight,
nor loosely wander'd from my God.

23 24 But still my Soul, sincere and pure,
Did ev'n from darling Sins refrain ;
His favours therefore yet endure,
because my heart and hands are clean.

Part 4.

25 26 Thou suit'st, O Lord, thy righteous
to various paths of human kind ; (ways
They who for Mercy merit praise,
with thee shall wonderous mercy find.
Thou to the just shalt Justice shew,
the Pure thy Purity shall see ;
Such as perversly choose to go,
shall meet with due returns from thee.

27 28 That he the humble Soul will save,
and crush the Haughty's boasted Might
In me the Lord an instance gave,
whose Darkness he has turn'd to Light.
29 On his firm Succour I rely'd,
and did o'er num'rous Foes prevail ;
Nor fear'd, whilst he was on my side,
the best defended Walls to scale.

30 For God's Designs shall still succeed ;
his Word will bear the utmost Test :
He's a strong Shield to all that need,
and on his sure protection rest.
31 Who then deserves to be ador'd,
but God on whom my hopes depend ?
Or who, except the mighty Lord,
can with resistless Pow'r defend ?

Part 5.

32 33 'Tis God that girds my Armour on,
and all my just designs fulfils,
Through him my Feet can swiftly run,
and nimbly climb the steepest Hills.

34 Lessons of War from him I take,
and manly Weapons learn to wield ;
Strong Bows of Steel with ease I break,
forc'd by my stronger Arms to yield.

35 The buckler of his saving health
protects me from assaulting Foes ;
His Hands sustain me still, my Wealth
and greatness from his bounty flows.
36 My Goings he enlarg'd abroad,
till then to narrow Paths confin'd ;
And, when in slippery ways I trod,
the method of my steps design'd.

37 Through him I num'rous hosts defeat,
and flying Squadrons captive take ;
Nor from my fierce pursuit retreat,
till I a final Conquest make.

38 Cover'd with Wounds in vain they try
their vanquish'd Heads again to rear,
Spight of their boasted strength they lie
beneath my Feet, and grovel there.

39 God, when fresh Armies take the Field,
recruits my strength, my courage warms,
He makes my strong Opposers yeild,
subdu'd by my prevailing Arms. (Foes,
40 Through him the Necks of prostrate
my conqu'ring Feet in triumph press ;
Aided by him root out those
who hate and envy my success.

41 With loud complaints all Friends they
but none was able to defend ; (try'd,
At length to God for help they cry'd,
but God would no assistance lend.
42 Like flying Dust which winds pursue,
their broken Troops I scatter'd round :
Their slaughter'd Bodies forth I threw,
like loathsome Dirt that clogs the Ground.

Part 6.

43 Our seditious Tribes, at strife till now,
by Gods appointment me obey ;
The Heathen to my scepter bow,
and foreign Nations own my sway.
44 Remotest Realms their Homage send,
when my successful name they hear ;
Strangers for my Commands attend,
charm'd with Respect or aw'd by Fear.

45 All to my summons tamely yield,
or soon in Battle are dismay'd ;
For stronger holds they quit the field,
and still in strongest holds afraid.
46 Let the Eternal Lord be prais'd !
the rock on whose defence I rest ;

O'er highest Heav'n's his name be rais'd,
who me with his Salvation blest'd !

47 'Tis God that still supports my Right;
his just Revenge my Foes pursues;

'Tis he that with resistless might
fierce Nations to my Yoke subdues.

48 My universal safeguard, He !

from whom my lasting Honours flow;

He made Me great; and set me free,
from my remorseless bloody Foe.

49 Therefore to celebrate his Fame,
my grateful voice to heav'n I'll raise :

And Nations, Strangers to his name,
shall thus be taught to sing his praise ;

50 " God to his King Deliverance sends ;
" Shew his Anointed signal Grace ;

" His Mercy evermore extends
" To David, and his promis'd Race.

Psalm 19.

1 **T**He Heav'n's declare thy Glory,
which that alone can fill ; (Lord,
The Firmament and Stars express
their great Creator's skill.

2 The Dawn of each returning day,
fresh beams of knowledge brings ;

And from the dark returns of Night
divine Instructions springs.

3 Their powerful Language to no Realm
or Region is confin'd ;

'Tis Nature's Voice, and understood
alike by all Mankind.

4 Their Doctrine does its sacred Sense
Through Earth's extent display ;
Whose bright Contents the circling Sun
does round the World convey.

5 No Bridegroom on his Nuptial-day,
has such a cheerful Face ;

No Gyant doth like him rejoyce,
to run his glorious Race.

6 From East to West; from West to East,
his restless course he goes ;
and through his progress cheerful Light
and vital warmth bestows.

Part 2.

7 God's perfect Law converts the Soul,
reclaims from false Desires ;
With sacred Wisdom his sure word
the Ignorant inspires.

8 The Statutes of the Lord are just,
and bring sincere Delight ;

His pure Commands in search of Truth,
assist the feeblest sight.

9 His perfect Worship here is fix'd;
On sure Foundations laid :

His equal Laws are in the Scales
of Truth and Justice weigh'd.

10 Of more esteem than golden Mines,
or Gold refin'd with skill ;

More sweet than Honey, or the Drops
that from the Comb distil.

11 My trusty Counsellors they are,
and friendly warnings give :

Divine Rewards attend on those
who by thy precepts live.

12 But what frail man observes how oft
he does from Vertue fall ?

O cleanse me from my secret faults,
thou God that know'st them all.

13 Let no presumptuous Sin, O Lord,
dominion have o'er me ;

That, by thy Grace preserv'd, I may
the great Transgression flee.

14 So thall my Prayer and Praises be
with thy acceptance blest ;

And I secure, on thy Defence,
my strength and Saviour rest.

Psalm 20.

1 **T**He Lord to thy request attend,
and hear thee in distress ;

The name of Jacob's God defend,
and grant thy Arms success.

2 To aid thee from on high repair,
and strength from Zion give ;

3 Remember all thy Offerings there ;
thy Sacrifice receive.

4 To compass thy own Hearts desire
thy Counsels still direct ;

Make kindly all Events conspire
to bring them to effect.

5 To thy Salvation, Lord, for aid
who cheerfully repair,

With Banners in thy name display'd :
" The Lord accept thy Prayer.

6 Our Hopes are fix'd, that now the Lord
our Sovereign will defend,

From Heaven resistless Aid afford,
and to his Prayer attend.

7 Some trust in Steeds for War design'd
on Chariots some rely ;

Against them all, we call to mind
the pow'r of God most High.

8 But from their Steeds & chariots throw
behold them; through the Plain,

Disorder'd, broke, and trampled down
whilst firm our troops remain,

Still save us, Lord, and still proceed
our rightful Cause to bless;
O King of Heav'n in times of need
the Prayers that we address.

Psalm 21

THe king, O Lord, with songs of praise
shall in thy Strength re-joyce;
With thy Salvation crown'd, shall raise,
to Heav'n his cheerful Voice.
For thou what ere his Lips request
not only dost impart,
thou hast with thy Acceptance blest
the wishes of his heart.

Thy Goodness and thy tender Care
have all his hopes out gone;
Crown of Gold thou mad'st him wear,
and set'st it firmly on.

He pray'd for life, and thou, O Lord,
didst to his prayer attend,
and graciously to him afford
a Life that ne'er shall end.

Thy sure defence through nations round
has spread his glorious Name;
and his successful Actions crown'd
with Majesty and Fame.
Eternal Blessings thou bestow'st,
and mak'st his Joys increase,
Whilst thou to him unclouded show'st
the brightness of thy Face.

Part 2.

Because the King on God alone
for timely Aid relies;
His mercy still supports his Throne,
and all his wants supplies.
But righteous Lord, thy stubborn Foes
shall feel thy dreadful hand;
Thy vengeful Arm shall find out those
that hate thy mild Command.

When thou against them dost engage,
thy just but dreadful Doom
shall, like a glowing Oven's rage,
their Hopes and them consume.
Nor shall thy furious Anger cease,
or with their ruin end;
But root out all their guilty Race,
and to their seed extend.

For all their Thoughts were set on ill,
their Hearts on Malice bent;
But thou with watchful care didst still
the ill Effects prevent.

12 While they their swift Retreat shall
to 'scape thy dreadful Might; (make
Thy swifter Arrows shall overtake,
and gaul them in their flight.

13 Thus, Lord, thy wondrous Strength
and thus exalt thy Fame; (disclose,
Whilst we glad Songs of Praise compose
to thy Almighty Name.

Psalm 22.

MY God, my God, why leav'st thou
When I with anguish faint? (me,
Why so far from me remov'd.

And from my loud complaint?

2 All day, but all the day unheard,
to thee dost I complain;
With Cries implore Relief all night,
but cry all night in vain.

3 Yet thou art still the righteous Judge
of Innocence oppress'd,
And therefore Israel's Praises are
of right to thee address'd.

4, 5. On thee our Ancestors rely'd,
and thy Deliverance found;
With pious confidence they pray'd,
and with success were crown'd.

6 But I am treated like a Worm,
like none of human birth;
Not only by the great revild,
but made the Rabble's mirth.

7 With laughter all the gazing Crowd,
my Agonies survey;
They shoot the Lips, they shake the Head,
and thus, deriding, say,

8 "In God he trusted, boasting oft,

"That he was Heaven's delight;

"Let God come down to save him now,
"and own his favourite.

Part 2.

9 Thou made the teeming Mother's Womb
a living Offspring bear;
When but a suckling at the Breast,
I was thy early Care.

10 Thou Guardian-like didst shield from
my helpless Infant days; (wrongs
and since hast been my God and Guide,
through Life's bewild'ring ways,

11 Withdraw not then so far from me,
when trouble is so nigh;

O send me help! thy help on which
I only can rely.

22 High pamper'd bulls a forwarring herd
 from *Buzan's* Forest meet,
 With strength proportion'd to their rage,
 have me around beset.
 23 They gape on me, and every Mouth
 a yawning Grave appear;
 The d. fair Lion's savage Rore
 lets dreadful is than theirs.

Part 3.

24 My Blood like waters spill'd, my Joints
 are rack'd and out of frame;
 My Heart dissolves within my breast,
 like Wax before the flame. (parch'd,
 25 My strength like Potter's Earth, is
 my Tongue cleaves to my Jaws,
 And to the silent shades of Death
 my fainting Soul withdraws.

26 Like Blood-hounds to surround me they
 in packt Assemblies meet;
 They pierc'd my inoffensive hands,
 they pierc'd my harmless Feet,
 27 My Body's rack'd till all my Bones
 distinctly may be told:
 Yet such a spectacle of Woe
 as pastime they behold.

28 A. Spoil, my Garments they divide,
 Lots for my Vesture cast;

19 Therefore approach, O Lord, my
 and to my succour haste. (Strength,
 20 From their sharp sword protect thou me
 (of all out Life bereft!)
 Nor let my Darling in the pow'r
 of cruel Dogs be left.

21 To save me from the Lion's Jaws,
 they present succour tend;
 As once, from goring Unicorns,
 thou didst my life defend:

22 Then to my Brethren I'll declare
 the triumphs of thy Name,
 In presence of assembled Saints
 thy Glory thus proclaim,

23 "Ye Worshipers of *Javb's* God,
 "all you of *Israel's* Line,
 "O praise the Lord, and to your praise
 "sincere Obedience join.
 24 "He ne'er disdain'd on low distress
 "to cast a gracious Eye;
 "Nor turn'd from Poverty his Face,
 "but hears its humble cry."

Part 4.

25 Thus in thy sacred Courts will I
 my cheerful thanks express,

In presence of thy Saints perform,
 the Vows of my Disheils.

26 The meek Companies of my Grief
 shall find my table spread,
 And all that seek the Lord shall be
 with Joys immortal fed.

27 Then shall the glad converted World,
 to God their Homage pay;
 And scatter'd Nations, of the Earth
 one Sovereign Lord obey.

28 'Tis his supream Prerogative
 o'er Subject-Kings to reign:
 'Tis just that he should rule the World,
 Who does the World sustain.

29 The rich, who are with plenty fed,
 his bounty must confess;
 The Sons of Want by him reliev'd,
 their gen'rous Patron bless.
 With humble worship to his throne
 they all for aid resort:
 That Pow'r which first their Beings gave
 can only them support.

30, 31. Then shall a chosen spotless Race
 devoted to his name,
 To their admiring Heirs his truth
 and glorious Acts proclaim.

Psalm 23.

1 **T**He Lord himself, the mighty Lord
 vouchsafes to be my Guide;

The Shepherd by whose constant Care
 my wants are all supply'd.

2 In tender Grass he makes me feed,
 and gently there repose:

Then leads me to cool Shades, and where
 refreshing Water flows.

3 He does my wand'ring Soul reclaim,
 and, to his endless Praise,
 Instruct with humble Zeal to walk
 in his most righteous Ways.

4 I pass the gloomy Vale of Death
 from Fear and Danger free;
 For there his aiding Rod and Staff
 defend and comfort me.

5 In presence of my spiteful Poes
 he does my table spread,
 He crowns my Cup with cheerful Wine
 with Oil anoints my Head.

6 Since God doth thus his wond'rous Love
 through all my life extend;
 That Life to him I will devote,
 and in his Temple spend.

Psalm 24.

THis spacious Earth is all the Lords,
the Lord's her fulness is;
The World, and they that dwell therein
by sov'reign Right are his.
He fram'd and fix'd it on the Seas,
and his Almighty Hand
Upon inconstant Floods has made
the stable Fabrick stand.

But for himself this Lord of all
one chosen Seat design'd;
Who shall to that sacred Hill
Desir'd admittance find? (pure,
The Man whose hands and heart are
whose Thoughts from Pride are free;
Who honest poverty prefers
to gainful Perjury.

This, this is he, on whom the Lord
shall show'r his Blessings down,
Whom God his Saviour shall vouchsafe
with Righteousness to crown.
Such is the race of Saints, by whom
the sacred Courts are trod;
And such the Profelytes that seek
the Face of *Jacob's* God,

Erect your Heads, eternal Gates
unfold, to entertain

The King of Glory: see he comes
with his celestial Train,

Who is the King of Glory? who?
the Lord for strength renown'd;

In Battle mighty o'er his foes,
eternal Victor Crown'd.

Erect your Heads, ye Gates unfold,
in state to entertain

The King of Glory: see he comes
with all his shining train.

Who is the King of Glory? who?
the Lord of Hosts renown'd:

Of Glory he alone is King,
who is with Glory crown'd.

Psalm 25.

TO God, in whom I trust,
I lift my heart and Voice;

Let me not be put to shame,
nor let my foes rejoyce.

Those who on thee rely
let no disgrace attend.

Be that the shameful Lot of such
as wilfully offend.

4, 5, To me thy truth impart,
and lead me in thy way,
For thou art he that brings me help,
on thee I wait all day.

6 Thy Mercies and thy Love,
O Lord, recall to mind;
And graciously continue still,
as thou wert ever, kind.

7 Let all my youthful Crimes
be blotted out by thee;
And for thy wond'rous goodness sake
in mercy think on me.

8 His Mercy and his truth
the righteous Lord displays,
In bringing wandring Sinners home,
and teaching them his ways,

9 He those in justice guides
who his direction seek;
And in his sacred Paths shall lead
the humble and the meek.

10 Through all the ways of God
both truth and mercy shine;
To such as with religious Hearts
to his blest Will incline.

Part 2.

11 Since Mercy is the Grace
that most exalts thy Fame,
Forgive my heinous Sin, O Lord,
and so advance thy name.

12 Who-e'er with humble fear
to God his Duty pays,
Shall find the Lord a faithful Guide
in all his righteous Ways.

13 His quiet Soul with Peace
shall be for ever blest,
And by his num'rous Race the Land
successively possess.

14 For God to all his Saints
his secret Will imparts,
and doth his gracious Cov'nant write
in their obedient hearts.

15 To him I lift my Eyes,
and wait his timely Aid,
Who breaks the strong and treach'rous
which for my feet was laid: (Snare)

16 O turn, and all my Grievs
in Mercy, Lord, redress;
For I am compass'd round with Woes,
and plung'd in deep Distress.

17 The sorrows of my Heart
to mighty Sums increase;

- O from this dark and dismal state
 my troubled Soul release !
 18 Do thou with tender eyes
 my sad afflictions see ;
 Acquit me, Lord, and from my guilt
 entirely set me free .
 19 Consider, Lord, my foes,
 how vast their numbers grow !
 What lawless force and rage they use,
 what boundless hate they show !
 20 Protest, and set my Soul
 from their fierce Malice free ;
 Nor let me be ashamed, who place
 my steadfast trust in thee .
 21 Let all my righteous acts
 to full perfection rise,
 Because my firm and constant hope
 on thee alone relies .
 22 To Israel's chosen Race
 continue ever kind ;
 And in the midst of all their wants
 let them thy succour find .

Psalm 26.

- J**udge me, O Lord, for I the paths
 of righteousness have trod ;
 1 cannot fail, who all my trust
 repose on thee, my God .
 2, 3, Search thou my heart, whose inno-
 will shine, the more 'tis try'd ; (cense
 For I have kept thy grace in view,
 and made thy truth my guide .
 4 I never for Companions took
 the idle or prophane,
 No hypocrite with all his arts
 could e'er my friendship gain .
 5 I hate the busie Plotting Crew,
 who make distracted times ;
 And shun their wicked Company,
 as I avoid their Crimes .
 6 I'll wash my hands in Innocence,
 and bring a heart so pure,
 That when thy Altar I approach,
 my Wellcome shall secure .
 7, 8, My thanks I'll publish there, and tell
 how thy Renown excels :
 That Seat affords me most delight,
 in which thy honour dwells .
 9 Pass not on me the Sinners Doom,
 who Murder make their trade ;
 10 Who others Rights, by secret bribes,
 or open force invade .

- 11 But I will walk in paths of truth,
 and Innocence pursue ;
 Protect me therefore, and to me
 thy Mercies, Lord, renew .
 12 In spight of all assaulting foes
 I still maintain my ground ;
 And shall survive amongst thy Saints,
 thy Praises to resound .

Psalm 27.

- W**hom should I fear, since God to me
 is saving health and light ?
 Since strongly he my life supports,
 what can my soul affright ?
 2 With fierce intent my flesh to tear,
 when foes beset me round,
 They stumbled, and their lofty Crests
 were made to strike the ground .
 3 Thro' him my heart undaunted dares
 with mighty hosts to cope ;
 Thro' him, in doubtful straits of War
 for good Success I hope .
 4 Henceforth within his house to dwell
 I earnestly desire,
 His wondrous Beauty there to view,
 and of his Will enquire .
 5 For there I may with comfort rest,
 in times of deep distress,
 And fast as on a Rock abide
 in that secure Recess .
 6 Whilst God o'er all my haughty foes
 my lofty head shall raise .
 And I my joyful tribute bring,
 with grateful Songs of Praise .

Part 2.

- 7 Continue, Lord, to hear my voice,
 when e'er to thee I cry ;
 In mercy my Complaints receive,
 nor my Request deny .
 8 When us to seek thy glorious face
 thou kindly dost advise,
 Thy glorious face I'll always seek,
 my grateful heart replies .
 9 Then hide not thou thy face, O Lord,
 nor me in wrath reject,
 My God and Saviour, leave not him
 thou didst so oft protect .
 10 Tho' all my friends and kindred too
 their helpless charge forsake,
 Yet thou, whose love excels them all,
 wilt care and pity take .

- 1 Instruct me in thy paths, O Lord,
my ways directly guide,
lest envious men who watch my steps,
should see me tread aside.
- 2 Lord, disappoint my cruel foes,
defeat their ill desire,
whose lying Lips and bloody Hands
against my Peace conspire.
- 3 I trusted that my future life
should with thy love be crown'd,
Or else my fainting Soul had sunk
With sorrow compass'd round.
- 4 God's time with patient faith expect,
who will inspire thy Breast
With inward strength; do thou thy part,
and leave to him the rest.

Psalm 28.

O Lord, my Rock, to thee I cry,
in sighs consume my breath,
or I shall become
like those that sleep in Death.
Regard my Supplication, Lord,
the Cries that I repeat,
With weeping eyes and lifted Hands
before thy Mercy-Seat.

Let me escape the Sinners doom,
who make a trade of ill,
and ever speak the person fair,
whose Blood they mean to spill.
According to their Crimes extent
let justice have its course;
merciless be to them, as they
have sinn'd without remorse.

Since they the Works of God despise,
nor will his Grace adore,
his wrath shall utterly destroy,
and build them up no more.
But I, with due acknowledgment,
his praises shall resound,
from whom the Cries of my Distress
a gracious answer found.

My heart its confidence repos'd
in God my strength and shield;
in him I trusted, and return'd
triumphant from the field.
As he has made my joys compleat,
'tis just that I should raise,
the cheerful tribute of my thanks,
and thus resound his Praise.

"His aiding Pow'r supports the troops
"that my just Cause maintain;

- " 'Twas he advanc'd me to the throne,
" 'tis he secures my Reign.
- 9 Preserve thy chosen, and proceed
thine heritage to bless;
With plenty prosper them in Peace;
in Battle with Success.

Psalm 29.

- 1 YE Princes that in Might excel,
your greatful Sacrifice prepare;
God's glorious actions loudly tell,
his wondrous Pow'r to all declare.
- 2 To his great Name fresh Altars raise,
devoutly due respect afford;
Him in his holy Temple praise,
where he's with solemn State ador'd.
- 3 'Tis he that with amazing noise
the warry Clouds in sunder breaks;
The Ocean trembles at his voice,
when he from heav'n in thunder speaks.
- 4, 5. How full of pow'r his Voice appears!
with majestick terror crown'd!
Which from their roots tall Cedars tears,
and strews their scatter'd Branches round
- 6 They, and the Hills on which they grow,
are sometimes hurried far away;
And leap, like Hinds that bounding go,
or Unicorns in youthful play.
- 7 8 When God in thunder loudly speaks,
and scatter'd flames of lightning sends,
The Forest nods, the Desert quakes,
and stubborn Kadesh lowly bends.
- 9 He makes the Hinds to cast their young,
and lays the Beasts dark Coverts bare;
While those that to his Courts belong
securely sing his Praises there.
- 10 11 God rules the angry Floods on high,
his boundless sway shall never cease,
His Saints with strength he will supply,
and bless his own with constant peace.

Psalm 30.

- 1 I'll celebrate thy Praises, Lord,
who didst thy pow'r employ
To raise my drooping head, and check
my Foe's insulting joy.
- 2, 3. In my distress I cri'd to thee,
who kindly didst relieve,
And from the Grave's expecting Jaws
my hopeless life retrieve.
- 4 Thus to his Courts ye Saints of his
with Songs of Praise repair,
With me commemorate his Truth,
and providential Care,

- 5 His wrath has but a moment's reign,
his favour no decay;
Your night of Grief is recompenc'd
with Joy's returning day.
6 But I in prosperous days presum'd;
no sudden change I fear'd,
Whilst in my Sun-shine of success
no low'ring Cloud appear'd:
7 But soon I found thy favour, Lord,
my Empire's only Trust;
For when thou hid'st thy Face, I saw
my Honour laid in dust.
8 Then, as I vainly had presum'd,
my Error I confess'd,
And thus, with supplicating Voice,
thy Mercy's Throne address'd.
9 "What Profit is there in my Blood,
"congeal'd by Deaths cold Night?
"Can silent Ashes speak thy praise,
"thy wond'rous Truth recite?
10 "Hear me, O Lord, in mercy hear;
"thy wonted Aid extend;
"Do thou send help, on whom alone
"I can for Help depend.
11 'Tis done! Thou hast my mournful
"to Songs and Dances turn'd; (Scene
Invested me in Robes of State,
who late in Sack-cloth mourn'd.
12 Exalted thus, I'll gladly sing
thy praise in greatful Verse;
And, as thy favours endless are,
thy endless praise rehearse.

Psalm 31.

- 1 **D**Efend me, Lord, from shame,
for still I trust in thee;
As just and Righteous is thy name,
from Danger set me free,
2 Bow down thy gracious Ear,
and speedy Succour send;
Do thou my stedfast Rock appear,
to shelter and defend.
3 Since thou, when Foes oppress
my Rock and Fortrefs art,
To guide me forth from this Distress
thy wonted Help impart.
4 Release me from the Snare
which they have closly laid,
Since I, O God my Strength, repair
to Thee alone for Aid.
5 To Thee, the God of Truth,
my Life, and all that's mine,

- (For thou preserv'dst me from my Youth)
I willingly resign.
6 All vain Designs I hate;
of those that trust in Lies;
And still my Soul in ev'ry state,
to God for Succour flies.

Part 2.

- 7 Tho' Mercies thou hast shown
I'll chearfully express;
For thou hast seen my Straits, and known
my Soul in deep Distress.
8 When *Keilba's* treach'rous Race
did all my Strength enclose,
Thou gav'st my Feet a larger space
to shun my watchful Foes.
9 Thy mercy, Lord, display,
and hear my just Complaint;
For both my Soul and Flesh decay,
with Grief and Hunger faint,
10 Sad thoughts my life oppress,
my Years are spent in Groans;
My sins have made my strength decrease,
and even consum'd my Bones.
11 My Foes my Sufferings mock'd,
my Neighbours did upbraid;
My Friends at sight of me were shock'd,
and fled as Men dismay'd,
12 Forsook by all am I,
as Dead, and out of mind;
And like a shattered Vessel lie,
whose Parts can ne'er be join'd.

- 13 Yet stand'ring Words they speak,
and seem my Pow'r to dread,
Whilst they together Counsel take
my guiltless Blood to shed.
14 But still my stedfast Trust,
I on thy help repose;
That thou, my God, art good and just,
my Soul with Comfort knows.

Part 3.

- 15 Whate're Events betide,
thy Wisdom times them all;
Then, Lord, thy Servant safely hide
from those that seek his fall.
16 The brightness of thy Face
to me, O Lord, disclose;
And as thy Mercies still increase,
preserve me from my Foes.
17 Me from Dishonour save,
who still have call'd on thee;
Let that and Silence in the Grave
the Sinner's portion be.

(17)
8 Do thou their tongues restrain,
whose breath in lyes is spent;
Who false Reports, with proud disdain,
against the Righteous vent.

9 How great thy Mercies are
to such as fear thy Name!
Which thou, for those that trust thy Care,
do'st to the World proclaim.
Thou keep'st them in thy sight,
from proud oppressors free:
Thou tongues that do in strife delight,
they are preserv'd by thee.

With glory and renown
God's name be ever blest'd;
whose love in *Keilah's* well fenced town
was wond'rously express'd!

I said in hasty flight,
"I'm banish'd from thine eyes;
yet still thou kept'st me in thy sight,
and heard'st my earnest cries.

O all ye Saints, the Lord
with eager love pursue,
ho to the just will help afford,
and give the Proud their due.
Ye that on God relie,
courageously proceed;
or he will still your hearts supply
With strength in time of need.

Psalm 32.

1 **I**E's blest, whose sins have pardon gain'd
no more in judgment to appear;
Whose guilt remission has obtain'd,
and whose repentance is sincere.
While I conceal'd the fretting Sore,
my bones consum'd without relief;
all Day did I with anguish roar,
but no Complaints asswag'd my grief.
Heavy on me thy hand remain'd,
by Day and Night alike distress'd,
ill quit of vital moisture drain'd,
like land with summer's drought oppress'd
No sooner I my Wound disclos'd,
the guilt that tortur'd me within,
ut thy forgiveness enterpos'd,
and mercy's healing Balm pour'd in.
True Penitents shall thus succeed,
who seek thee whilst thou may'st be found,
they from the common deluge freed,
shall see remorseless sinners drown'd.
Thy favour, Lord, in all distress,
my tow'r of refuge I must own;
thou shalt my haughty foes suppress,
and me with songs of triumph crown.

8 In my instruction then confide,
you that would truth's safe Path discern,
Your progress I'll securely guide,
and keep you in my watchful eye.
9. Submit your selves to wisdom's rule,
like men that reason have attain'd;
Not like th' ungovern'd horse and mule,
whose fury must be curb'd and rein'd.

10 Sorrows on Sorrows multiply'd
the harden'd sinner shall confound,
But them who in his truth confide,
blessings of mercy shall surround.
11 His Saints that have perform'd his laws
their life in triumphs shall employ:
Let them (as they alone have cause)
in greatful raptures shout for joy.

Psalm 33.

1 **L**et all the just to God with joy,
their cheerful voices raise,
For well the righteous it becomes
to sing glad songs of praise,
2, 3, Let Harps, and Psalteries, and Lutes
in joyful consort meet;
And new-made Songs, of loud applause
the Harmony complete.

4, 5. For faithful is the Word of God,
his works with truth abound;
He Justice loves, and all the Earth
is with his Goodness crown'd.
6 By his almighty word at first
the heavenly Arch was rear'd,
And all the beauteous Hosts of Light
at his Command appear'd.

7 The swelling Flood together roll'd,
he makes in heaps to lie,
And lays, as in a store-house, safe,
the wat'ry treasures by.

8 9 Let Earth and all that dwell therein,
before him trembling stand:
For when he spake the word, 'twas made,
'twas fix'd at his Command.

10 He, when the heathen closely plot,
their counsels undermines;
His wisdom ineffectual makes
the People's rash Designs.

11 Where'er the mighty Lord decrees
shall stand forever sure;
The settled purpose of his heart
to Ages shall endure.

Part 2.

12 How happy then are they, to whom
the Lord for God is known!

Whom he from all the world besides
has chosen for his own!

13 14 15 He all the Nations of the Earth
from Heav'n his Throne survey'd;
He saw their works, & view'd their *thoughts*
by him their hearts were made.

16, 17. No King is safe by mighty hosts,
their strength the strong deceives;
No manag'd Horse, by force or speed,
with his war-like rider saves:

18 19 'Tis God, who those that trust in him
beholds with gracious eyes:

He frees their soul from Death, their
in time of dearth supplies. (want

20, 21, Our Soul on God with Patience
our help and shield is he! (waits,
Then, Lord, let still our hearts rejoyce,
because we trust in thee.

22 The Riches of thy Mercy, Lord,
do thou to us extend;
Since we, for all we want or wish,
on thee alone depend.

Psalm 34.

1 **T**Hro' all the charging scenes of Life,
in trouble and in joy,

The Praises of my God shall still
my heart and tongue employ.

2 Of his deliv'rance I will boast,
till all that are distress'd,
From my example comfort take,
and charm their griefs to rest.

3 O magnifie the Lord with me,
with me exalt his Name:

4 When in distress to him I call'd
he to my rescue came.

5 Their drooping heats were soon refresh'd
who look'd to him for aid;
Desir'd success in ev'ry face,
a cheerful air display'd.

6 "Behold, (say they) behold the Man
whom Providence reliev'd:

"The man so dang'rously beset,
"so wond'rously retriev'd!

7 The hosts of God encamp around
the dwellings of the just;
Deliv'rance he affords to all
who on his succour trust.

8 O make but trial of his Love,
experience will decide

How pleas'd they are, and only they,
who in his truth confide.

9 Fear him, ye saints, and you will then
have nothing else to fear;
Make you his service your delight,
your wants shall be his care.

10 While hungry Lyons lack their prey
the Lord will food provide
For such as put their trust in him,
and see their Need supply'd.

Part 2.

11 Approach, ye piously dispos'd,
and my Instruction hear.

11'll teach you the true Discipline
of his religious fear.

12 Let him who length of life desire
and prosperous days would see,

13 From sland'ring language keep his
lips from Falshood free. (tongue

14 The crooked paths of Vice decline
and Virtue's ways pursue;
Establish peace where 'tis begun,
and where 'tis lost, renew.

15 The Lord from Heav'n beholds them
with favourable eyes; (Judg
and when distress'd, his gracious ear
is open to their Cries:

16 But turns his wrathful look on those
whom mercy can't reclaim,

17 To cut them off, and from the earth
blot out their hated Name.

17 Deliv'rance to his Saints he gives
when his relief they crave:

18 He's nigh to heal the broken Heart
and contrite Spirit save.

19 The Wicked oft, but still in vain,
against the Just conspire:

20 For under their Affliction's weight
he keeps their Bones entire.

21 The wicked from their wicked art
their ruine shall derive;

Whilst righteous Men, whom they detest
shall them, and theirs survive.

22 For God preserves the Souls of those
who on his truth depend,
To them and their Posterity
his Blessings shall descend.

Psalm 35.

1 **A**gainst all those that strive with me
O Lord, assert my Rights;
With such as War unjustly wage
do thou my Battels fight.

2 Thy buckler take, and bind thy shield
upon thy warlike Arms;
Sand up, my God, in my defence,
and keep me safe from Harm.

3 Bring forth thy spear, and stop their
that hast my blood to spill; (course
Say to my soul, "I am thy health,
"and will preserve thee still;

4 Let them with shame be cover'd o'er
who my Destruction sought;
And such as did my harm devise
be to Confusion brought.

5 Then shall they fly, dispers'd like Chaff
before the driving Wind;
God's vengeful Minister of Wrath
shall follow close behind.

6 And when thro' dark slippery ways
they strive his Rage to shun,
His vengeful Ministers of Wrath
shall goad them as they run.

7 Since unprovok'd by any wrong
they hid their treach'rous snare;
And for my harmeless soul a Pit
did causelessly prepare;

8 Surpriz'd by mischiefs unforseen
by their own arts betray'd;
Their feet shall fall into the net
which they for me had laid.

9 Whilst my glad soul shall God's great
for this Deliverance bless; (name
And by his saving Health secur'd,
a greatful joy express.

10 My very bones shall say, O Lord,
who can compare with thee?
Who sett'st the poor and helpless Man
from strong Oppressors free?

Part 2.

11 False witnesses, with forg'd Complaints
against my truth combin'd;
And to my charge such things they laid
as I had never design'd.

12 The good which I to them had done
with evil they repaid;
And did by malice underserv'd,
my harmeless Life invade.

13 But as for me, when they were sick
I still in sackcloth mourn'd;
I pray'd and fasted, and my pray'r
to my own breast return'd.

14 Had they my Friend or brethren been,
I could have done no more;

Nor with more decent signs of grief,
a mother's loss deplore.

15 How different did their carriage prove
in time of my Distress?
When they in Crowds together met,
did savage Joy express.

The Rabble too in mighty throngs,
by their example came;
And ceas'd not with reviling words,
to wound my spotless Fame.

16 Scoffers, that noble tables haunt,
and earn their Bread with Lyes,
Did gnash their teeth, and stand'ring jests
maliciously devise.

17 But, Lord, how long wilt thou look on?
on my behalf appear?
And save my guiltless soul, which they
like rav'n'ing beasts would tear.

Part 3.

18 So I before the list'ning World,
shall greatful thanks express;
And where the great Assembly meets,
thy Name with Praises bless.

19 Lord, suffer not my causeless foes,
who me unjustly hate,
With open joy, or secret signs,
to mock my sad estate.

20 For they, with hearts averse from
industriously devise, (peace,
Against the men of quiet minds
to forge malicious Lyes.

21 Nor with these private Arts content,
aloud they vent their spite;
And say, "At last we found him out,
"he did it in our sight.

22 But thou, who dost both them and me
with righteous eyes survey,
Assert my innocence, O Lord,
and keep not far away.

23 Stir up thy self, in my behalf
to Judgment, Lord, awake;
Thy righteous servant's Cause, O God,
to thy decision take.

24 Lord, as my heart has upright been
let me thy Justice find;
Nor let my cruel foes obtain
the triumph they design'd.

25 O let them not amongst themselves,
in boasting Language say,
"At length our Vishes are compleat,
"at last he's made our Prey.

- 26 Let such as in my harme rejoic'd,
for shame their faces hide ;
And foul dishonour wait on those
that proudly me defy'd :
- 27 Whilst they with cheerful voices shout,
who my just Cause befriending ;
And bleſs the Lord, who loves to make
Success his Saints attend.
- 28 So shall my tongue thy Judgments sing,
inspir'd with grateful joy ;
And cheerful Hymns in praise of thee,
shall all my Days employ.

Psalm 36.

- 1 **M**Y crafty Fox, with flatter'ing art
his wicked purpose would disguise
But Reason whispers to my heart,
he never sets God before his eyes.
- 2 He sooths himself, retir'd from sight,
secure he thinks his treach'rous game ;
Till his dark Plots, expos'd to Light,
their false Contriver brand with shame.
- 3 In Deeds he is my foe confess'd
whilst with his tongue he speaks me fair,
True Wisdom's banish'd from his breast,
and Vice has sole Dominion there.
- 4 His wakeful Malice spends the Night
in forging his accurst Designs ;
His obstinate ingen'rous Spite
no execrable Means declines.
- 5 But, Lord, thy Mercy, my sure Hope,
above the heavenly Orb ascends ;
Thy sacred truth's unmeasur'd scope
beyond the spreading Skie extends.
- 6 Thy Justice, like the hills remains ;
unfathom'd depths thy Judgments are ;
Thy Providence the World sustains,
the whole Creation is thy Care.
- 7 Since of thy Goodness all partake,
with what Assurance should the Just,
The sheltering wings their refuge make,
and Saints to thy Protection trust ?
- 8 Such Guests shall to thy Courts be led,
to banquet on thy love's repast.
And drink as from a Fountain's head,
of joys that shall for ever last.
- 9 With Thee the Springs of Life remain,
thy presence is eternal Day ;
- 10 O ! let thy Saints thy favour gain ;
to upright Heart thy truth display.
- 11 Whilst pride's insulting foe would spurn,
and wicked hand my Life surprize :

- 12 Their Mischiefs on themselves return,
down, down they're fall'n no more to rise.

Psalm 37.

- 1 **T**How wicked Men grow rich or great
Yet let not their successful state,
thy Anger or thy envy raise ;
- 2 For they, cut down like tender Grass,
Or like young flowers, away shall pass,
Whose blooming beauty soon decays.
- 3 Depend on God and him obey
So thou within the Land shall stay,
Secure from Danger, and from wants.
- 4 Make his Commands thy chief Delight
And He, thy Duty to requit,
Shall all thy earnest Wishes grant.
- 5 In all thy ways trust thou the Lord,
And He will needful help afford
to perfect ev'ry just Design ;
- 6 And make, like light, serene and clear
Thy clouded Innocence appear,
And as a mid-day Sun to shine.
- 7 With quiet Mind on God depend,
And patiently for him attend ;
Nor let thy anger fondly rise :
Tho wicked Men with wealth abound,
And with Success the Plots are crown'd
Which they maliciously devise.
- 8 From anger cease, and wrath forsake,
Let no ungovern'd Passion make (crime
Thy wav'ring heart espouse their
- 9 For God shall sinful Men destroy,
Whilst only they the Land enjoy
Who trust on him, and wait his time.
- 10 How soon shall wicked men decay !
their place shall vanish quite away,
Nor by the strictest search be found.
- 11 Whilst humble Souls possess the earth,
rejoicing still with godly mirth ;
With peace and plenty always crown'd

Psalm 38.

- 12 While sinful Crowds with false design,
against the righteous Few combine,
And gnash their teeth, and threatening
(stand)
- 13 God shall their emty Plots deride,
and laugh at their defeated Pride ;
He sees their Ruine near at hand,
- 14 They draw the sword, & bend the bow,
The poor and needy to overthrow,
And men of upright lives to slay :

But their *strong bows* shall soon be broke
Their sharpen'd wapon's mortal stroke
thro' their own hearts shall force its way.

- 6 A little, with God's favour blest,
and by one righteous man possest,
The Wealth of many Bad excels;
7 For God supports the just man's Cause
But as for those that break his laws,
Their unsuccessful pow'r he quells.
8 His constant Care the upright guides,
and over all their life prehdes;
Their Portion shall for ever last
9 They, when distress o'erwhelms the
(earth,
shall be unmov'd, and ev'n in dearth
The happy fruits of plenty taste.
10 Not so the wicked Men, and those
who proudly dare God's will oppose;
Destruction is their hapless share:
Like fat of Lambs, their hopes and they
shall in an instant melt away,
And vanish into smook and air.

Part 3.

- 11 While sinners brought to sad decay,
Still borrow on, and never pay,
The just have will and pow'r to give;
12 For such as God vouchsafes to bless,
shall peaceably the Earth possess;
And those he curses shall not live.
13 The good Man's way is god's delight,
he orders all the steps aright,
Of him that moves by his command;
14 Tho' he sometimes may be distress'd,
Yet shall he ne'er be quite oppress'd,
For God upholds him with his Hand.
15 From my first youth till age prevail'd,
I never saw the Righteous fail'd,
Or Want o'ertake his numerous Race;
16 Because Compassion fill'd his heart,
and he did cheartfully impart; (crease.
God made his Off-spring's wealth in-
17 With caution shun each wicked deed,
in Virtue's ways with Zeal proceed,
And so prolong your happy days;
18 For God, who judgment loves, does still
Preserve his Saints secure from Ill,
While soon the wicked Race decays.
19 30 31 The upright shall possess the land
his portion shall for ages stand;
His mouth with wisdom is supply'd,

His tongue by rules of judgments moves
his heart the Law of God approves.
Therefore his Footsteps never slide.

Part 4.

- 32 In wait the watchful sinner lies
In vain, the righteous do surprize;
In vain his Ruin does decree;
33 God will not him defenceless leave;
To his revenge expos'd, but save,
And when he's sentenc'd, set him free.
34 Wait still on God, keep his Commands
And thou exalted in the Land,
Thy blest Possession ne'er shall quit,
The wicked soon destroy'd shall be,
and, at his dismal Tragedy
Thou shalt a safe spectator sit.
35 The Wicked I in Pow'r have seen;
and like a Bay-tree fresh and green
that spreads its pleasant branches round.
36 But he was gone as swift as Thought,
and tho' in ev'ry place I sought,
No sign or track of him I found.
37 Observe the Perfect Man with Care,
and mark all such as upright are;
Their roughest days in peace shall end,
38 While on the latter end of those
who dare God's sacred Will oppose,
A common Ruine shall attend,
39 God to the just will aid afford,
their only safeguard is the Lord,
Their strength in times of need is he.
40 Because on him they still depend,
the Lord will timely succour send,
and from the Wicked set them free.

Psalm 38.

- 1 Thy chast'ning Wrath, O Lord re-
tho' I deserve it all; (strain,
Nor let at once on me the Storm
of thy Displeasure fall.
2 In ev'ry wretched Part of me
thy arrows deep remain;
Thy heavy Hand's afflicting weight
I can no more sustain.
3 My flesh is one continued wound;
thy Wrtath so fiercely glows;
Betwixt my Punishment and Guilt
my bones have no repose.
4 My sins, that to a deluge swell,
my sinking head o'er-flow,
And for my feeble Strength to bear
too fast a Burthen grow.

- 6 Steach and Corruption fill my wounds,
my folly's just Return.
6 With Trouble I am wray'd and bow'd,
and all day long I mourn.
7 A loath'd Disease afflicts my lions,
infection ev'ry part;
8 With sickness worn, I groan and roar,
thro anguish of my Heart.

Part 2.

- 9 But, Lord, before thy searching Eyes
all my desires appear:
And sure my Groans have been too loud,
not to have reach'd thine Ear.
10 My heart's oppress'd, my strength de-
my eyes depriv'd of light: (cay'd
11 Friends, Lovers, Kins-men gaze aloof
on such a dismal sight.
12 Mean while the foes that seek my life,
their Snares to take me set;
Vent Slanders, and contrive all day
to forge some new Deceit.
13 But I, as if both deaf and dumb,
nor heard, nor once reply'd:
14 Quite deaf and dumb, like one whose
with conscious Guilt is ty'd (tongue
15 For, Lord to thee I do appeal
my Innocence to clear;
Assur'd that thou, the righteous God,
my injur'd Cause wilt hear.
16 "Hear me, said I, lest My proud Foes
"a spiteful Joy display;
"Insulting if they see my Foot
"but once to go astray,
17 And, with continual Grief oppress'd
to sink I now begin:
18 To thee, O Lord, I will confess,
to thee bewail my Sin.
19 But whilst I languish, my proud foes
their Strength and Vigour boast;
And they that hate me without Cause
are grown a dreadful Host.
20 Ev'n they, whom I oblig'd return,
my kindness with despight;
And are my Enemies, because
I chuse the Path that's right,
21 Forsake me not, O Lord my God,
nor far from me depart;
22 Make hast to my Relief, O thou,
who my Salvation art,

Psalm 39.

R Esolv'd to watch o'er all my ways,
I kept my Tongue in aw;

- I curb'd my hasty words when I
the Wicked prosperous saw.
2 Like one that's dumb I silent stood,
and did my tongue refrain
From good Discourse; but that restrain
increas'd my inward Pain.
3 My heart did glow with working thoughts
and no repose cou'd take,
Till strong reflection fann'd the fire,
and thus at length I spake.
4 Lord let me know my term of days,
how soon my life will end;
The num'rous train of Ills disclose,
which this frail State attend.
5 My Life thou know'st is but a Span
a Cypher sums my Years;
And ev'ry Man in best estate
but Vanity appears.
6 Man, like a shadow, vainly walks,
with fruitless Cares oppress'd;
He heaps up wealth, but cannot tell
by whom 'twill be possess'd.
7 Why then should I on worthless toys
with anxious Care attend?
On thee alone, my steadfast hope
shall ever, Lord, depend.
8, 9, Forgive my sins, nor let me scorn'd
by foolish Sinners be,
For I was dumb, and murmur'd not,
because 'twas done by thee.
10 The dreadful burthen of thy wrath
in mercy soon remove;
Lest my frail flesh, too weak to bear
the heavy load, should prove.
11 For when thou chastenest Man for Sin,
thou mak'st his beauty fade,
(So vain a thing is he!) like Cloth
by fretting Moths decay.

- 12 Lord, hear my Cry, accept my tears
and listen to my Pray'r;
Who sojourn like a stranger here,
as all my fathers were.
13 O spare me yet a little time,
my wasted Strength restore;
Before I vanish quite from hence,
and shall be seen no more.

Psalm 40.

I Waited meekly for the Lord,
till he vouchsaf'd a kind reply
Who did his gracious ear afford,
and heard from heav'n my humble Cry

2 He took me from the dismal Pit
when founder'd deep in miry Clay;
On solid Ground he plac'd my feet,
and suffer'd not my Steps to stray.

3 The wonders he for me has wrought
shall fill my mouth with songs of praise;
and others, to his worship brought,
to hopes of like Deliverance raise.
4 For blessings shall that man reward,
who on th' Almighty Lord relies;
Who treats the proud with disregard,
and hates the Hypocrite's Disguise.

5 Who can the wondrous works recount,
which thou, O God, for us hast wrought?
The Treasures of thy Love surmount
the pow'r of numbers, speech, & thought.
6 I've learn'd, that thou hast not desir'd,
Offerings and Sacrifice alone;
for blood of guiltless beasts requir'd,
for Man's Transgression to atone.

I therefore come ----- come to fulfil
the Oracles thy Books impart:
'Tis my delight to do thy Will;
thy Law is written in my heart,

Part 2.

In full Assemblies I have told
thy truth and righteousness at large,
for did, thou know'st, my Lips withhold
from uttering what thou gav'st in charge
7 Nor keep within my breast confin'd,
thy faithfulness and saving Grace,
but preach'd thy love for all design'd,
that all might that, and truth embrace.

1 Then let those mercies I declar'd,
to others, Lord, extend to me.

thy loving-kindness my reward,
thy truth my safe Protection be.

2 For I with troubles am distress'd,
too numberless for me to bear;
for less with loads of Guilt oppress'd,
that plunge and sink me to despair.

3 Soon, alas! may I recount
the Hairs on this afflicted Head;
4 ly vanquish'd Courage they surmount,
and fill my drooping Soul with Dread.

Part 3.

5 But, Lord, to my Relief draw near,
for never was more pressing Need!

6 my Deliverance, Lord, appear,
and add to that Deliverance, Speed.

7 Confusion on their Heads return,
who to destroy my Soul combine;

Let them defeated; blust' and mourn;
ensnar'd in their own vile design.

15 Their Doom let Desolation be,
with shame their malice be repaid,
Who mock'd my confidence in thee,
and sport of my affliction made.

16 While those who humbly seek thy face
to joyful triumphs shall be rais'd;
And all who prize thy saving grace
with me resound, *The Lord be prais'd.*

17 Thus, wretched tho I am and poor,
of me th' Almighty Lord takes care.
Thou, God, who only canst restore,
to my relief with speed repair.

Psalm 41.

1 **H**appy the man, whose tender care
relieves the poor distress'd;
When troubles compass him around,
the Lord shall give him Rest.

2 The Lord his life, with blessings crown'd
in Safety shall prolong;
And disappoint the will of those
that seek to do him wrong.

3 If he in languishing estate
oppress'd with Sickness lie;
The Lord will easy make his bed,
and inward Strength supply.

4 Secure of this, to thee, my God,
I thus my Pray'r address'd;
"Lord, for thy Mercy heal my Soul,
"tho I have much transgress'd.

5 My cruel Foes, with slanderous words
attempt to wound my fame.
"When shall he die, (say they) and men
"forget his very Name?

7 Suppose they formal visits make,
'tis all but empty show;
They gather mischief in their hearts,
and vent it where they go.

8 With private whispers, such as these,
to hurt me they devise;
"A sore disease afflicts him now.
"he's fall'n, no more to rise.

9 My own familiar bosom-friend
on whom I most rely'd,
Has me, whose daily Guest he was,
with open Scorn defy'd.

10 But thou, my sad and wretched state,
in Mercy, Lord, regard;
And raise me up, that all their crimes
may meet their just Reward.

11 By this, I know, thy gracious Ear
is open when I call;
Because thou suffer'st not my foes
to triumph in my fall.

12 Thy tender Care secures my Life
from Danger and Disgrace;
And thou vouchsaf'st to set me still
before thy glorious Face.

13 Let therefore *Israel's* Lord and God
from age to age be blest'd;
And all the People's glad Applause
with loud *Amens* express'd.

Psalm 42.

1 **A**S pants the hart for cooling streams
when heated in the Chace,
So longs my soul, O God, for thee,
and thy refreshing Grace.

2 For thee, my God, the living God,
my thirsty Soul do h pine;
O when shall I behold thy face,
thou Majesty Divine!

3 Tears are my constant food, while thus
insulting foes upbraid,

"Deluded wretch, where's now thy God
"and where his promis'd aid?

4 I sigh, when-er my musing Thought
those happy Days present,
When I with troops of pious friends
thy Temple did frequent.

When I advanc'd with Songs of Praise,
my solemn Vows to pay,
And led the joyful sacred Throng
that kept the Festal Day.

5 Why restless, why cast down my soul?
trust God, who will employ
His Aid for thee; and change these sighs
to thankful Hymns of Joy.

6 My soul's cast down, O God, but thinks
on thee, and *Sion* still;
From *Jordan's* bank, from *Hermon's* heights
and *Missir's* humbler Hill.

7 One Trouble calls another on,
and gathering o'er my Head,
Fall spouting down, till round my Sons
a roaring Sea is spread.

8 But when thy presence, Lord of Life,
has once dispell'd this Storm.
To thee till midnight Anthems sing,
and all my Vows perform.

9 God of my Strength, how long shall I
like one forgotten mourn?

Forlorn, forsaken, and expos'd
to my Oppressor's Scorn.

10 My heart is pierc'd, as with a Sword,
whilst thus my Foes upbraid;

"Vain Boaster, where is now thy God,
"and where his promis'd Aid?

11 Why restless, why cast down my Soul?
hope still, and thou shalt sing
The praise of him who is thy God,
thy Health's Eternal Spring.

Psalm 43.

1 **J**ust Judge of Heav'n, against my foes
do thou assert my injured Right;

Let me free, my God from those
that in deceit and wrong delight.

2 Since thou art still my only Stay,
why leav'st thou me in deep Distress?

Why go I mourning all the Day,
whilst me insulting foes oppress?

3 Let me with Light and Truth be blest,
be these my Guides to lead the way.
Till on thy holy Hill I rest,
and in thy sacred Temple pray.

4 Then will I there fresh Altars raise
to God, who is my only Joy,
And well-tun'd harps with Songs of Praise
shall all my grateful Hours employ.

5 Why then cast down, my Soul, and why
so much oppress with anxious Care
On God, thy God, for Aid rely,
who will thy ruin'd State repair.

Psalm 44.

1 **O** Lord, our Fathers oft have told
in our attentive Ears,

Thy wonders in their days perform'd,
and elder Times than theirs:

2 How thou, to plant them here, didst
drive the Heathen from this land;
Dispeopled by repeated Strokes
of thy avenging Hand.

3 For not their Courage nor their Swor
to them Possession gave;
Nor Strength, that from unequal force
their fainting Troops could save;
But thy Right-Hand, and powerful Arm
whose succour they implor'd,
Thy Presence with the chosen Race,
who thy great Name ador'd,

4 As thee their God our Fathers own'd
thou art our Sov'reign King;
O therefore, as thou didst to them,
to us Deliverance bring.

3 Thro thy victorious Name our Arms
the proudest foe shall quell,
And crush 'em with repeated Strokes
as oft as they rebel.

6 I'll neither trust my bow nor sword,
when I in fight engage;
7 But thee, who hast our foes subdu'd
and sham'd their spiteful rage.
8 To thee the Triumph we ascribe,
from whom the Conquest came;
In God we will rejoyce all Day,
and ever blefs his Name.

Psalm 45.

1 While I the king's loud praise re-
endedited by my heart, (hearfe,
My tongue is, like the Pen of him
that writes with ready art.

2 How matchless is thy form, O king!
thy Mouth with Grace o'erflows;
Because fresh Blessings God on thee
eternally bestows,

3 Gird on thy sword, most mighty prince,
and clad in rich Array,
with glorious Ornaments of Pow'r,
majestick Poms display,

4 Ride on in state, and still protect
the meek, the just, and True;
Whilst thy right hand with swift revenge
does all thy foes pursue.

5 How sharp thy Weapons are to them
that dare thy Power despise,
Down, down they fall, while through their
the feather'd Arrow flies, (heart
6 But thy firm throne, O God, is fix'd
for ever to endure;

Thy Scepter's Sway shall always last,
by righteous Laws secure.

7 Because thy heart, by Justice led,
did upright Ways approve,
And hated still the crooked Paths,
where wand'ring Sinners rove.
Therefore did God, thy God, on thee
the Oyl of Gladness shed;
And has above thy fellows round
advanc'd thy lofty Head.

8 With Cassia, Aloes, and Myrth
thy Royal Robes abound;
Which from the stately wardrobe brought
spread grateful Odours round,
9 Among the honourable Train
did princely Virgins wait,

The Queen was plac'd at thy Right-hand
in Golden Robes of State.

Part 2.

10 But thou, O royal bride, give ear,
and to my Words attend,
Forget thy Native Country now,
and ev'ry former friend.

11 So shall thy Beauty charm the King,
nor shall his love decay;
For he is now become thy Lord,
to him due Rev'rence pay.

12 The *Tyrian* Matrons rich and proud
shall humble presents make;
And all the wealthy Nations sue
thy favour to partake.

13 The King's fair Daughter's fairer Soul
all inward Graces fill,
Her Raiment is of purest Gold,
adorn'd with costly Skill.

14 She, in her Nuptial Garment dress'd,
with Needles richly wrought,
Attended by her Virgin Train,
shall to the King be brought.

15 With all the State of solemn Joy
the triumph moves along,
Till with wide Gates the Royal Court
receives the pompous throng.

16 Thou, in thy Royal fathers room,
must princely Sons expect;
Whom thou to distant Realms may'st
to govern and protect: (send

17 Whilst this my Song to future times
transmits thy Glorious Name;
And makes the World, with one consent,
thy lasting Praise proclaim.

Psalm 46.

1 GOD is our Refuge in distress,
a present help when dangers press:
In him undaunted we'll confide;

23 Tho Earth were from her Center lost,
and Mountains in the Ocean lost,
Torn piece-meal by the roaring tide:

4 A gentler Stream with Gladness fill
the City of our Lord shall fill,
The Royal Seat of God most High:

5 God dwells in *Sion*, whose fair Towers
shall mock th' assaults of Earthly Pow'rs,
While his Almighty Aid is nigh.

6 In Tumults when the Heathen rag'd,
And Kingdoms War against us waged,
He thunder'd & dispers'd their powers

7 The Lord of Hosts conducts our Arms,
Our tower of Refuge in Alarms
Our Fathers Guardian God and ours

8 Come, see the wonders he hath wrought
On Earth what Desolation brought,
9 How he has calm'd the jarring World:
He broke the warlike spear and bow;
With them their thundring chariots too
Into devouring flames were hurld.

10 Submit to God's Almighty Sway
For him the Heathen shall obey,
And earth her low-raign Lord confess,
11 The God of Hosts conducts our Arms,
Our Tower of Refuge in Alarms,
As to our Fathers in Distress.

Psalm 47.

1 **O** All ye People clap your hands;
2 And with triumphant voices sing,
No force the mighty Power withstands
Of God, the universal King.

3 4 He shall opposing Nations quell,
And with Success our Battels fight:
Shall fix the place where we must dwell,
The Pride of *Jacob*, his delight.

5 6 God is gone up, our Lord and King,
With shouts of joy and trumpets sound,
To him repeated Praises sing,
And let the cheerful Song go round.

7 8 Your utmost Skill in Praise be shown,
For him who all the world commands,
Who sits upon his righteous throne,
And spreads his sway o'er heathen lands

9 Our Chiefs and tribes, that far from
To serve the God of *Abraham* came, (hence.
Found him their constant sure defence,
How great and glorious is his Name!

Psalm 48.

1 **T**He Lord, the only God is great,
And greatly to be prais'd;
In *Sion* on whose happy Mount
His sacred throne is rais'd.

2 Her towers the joy of all the Earth,
With beauteous Prospect rise:
On her North-side, the Almighty Kings
Imperial City lies.

2 God in her Palace is known,
His Presence is her Guard.

4 Confed'rate Kings withdrew their Siege
And of Success despair'd.

5 They view'd her Walls, admir'd and Beg
With Grief and terror struck,
6 Like Women whom the sudden Pangs
Of Travail had o'ertook.

7 No wretched Crew of Mariners
Appear like them forlorn,
When fleets, from *Tarshish* wealthy coasts,
By Eastern Winds are torn.

8 In *Sion* we have seen perform'd
A Work that was foretold
In pledge, that God, 'or times to come,
His City will uphold.

9 Not in our Fortresses and Walls
Did we, O God, confide,
But on the Temple fix'd our Hopes,
In which thou dost reside.

10 According to thy Sov'raign name,
Thy Praise through Earth extend,
Thy powerful arm, as Justice guides,
Chastizes or defends.

11 Let *Sion's* Mount with Joy resound,
Her Daughters all be taught
In Songs his Judgments to extol,
Who this Deliverance wrought.

12 Compass her Walls in solemn Pomp
Your Eyes quite round her cast,
Count all her towers, and see if there
You find a Stone displac'd.

13 Her Forts and Palices survey,
Observe their order well;
That, with assurance, to your heirs,
This Wonder you may tell.

14 This God is ours, and will be ours
Whilst we in him confide;
Who, as he has preserv'd us now,
Till Death will be our Guide.

Psalm 49.

1 **L**et all the listening World attend
And my Instruction hear;
Let High and Low, and Rich and Poor
With joint Consent give ear.

3 My Mouth, with sacred Wisdom fill'd
Shall good Advice impart,
The sound Result of prudent thought
Digested in my Heart.

4 To Parables of weighty Sense
I will my ear incline;
Whilst to my tuneful harp I sing
Dark words of deep Design.

5 Why should my Courage fail in time
Of Danger and of Doubt; Wh

When Sinners that would me supplant
have compass'd me about?

6 Those Men that all their hope and trust
in heaps of treasure place,
And boast and triumph when they see
their ill got Wealth encrease.

7 Are yet unable from the Grave
their dearest Friends to free,
Nor can by force or bribes reverse
the Almighty Lords decree.

8 9 There vain endeavours they must quit
The Price is held too high;
No Sums can purchase such a Grant,
that man should never die.

10 Not Wisdom can the Wise exempt,
nor fools their folly save;
But both must perish and in death
their Wealth to others leave.

11 For tho they think their stately seats
shall ne'er to Ruine fall;
But their remembrance last in Lands
which by their names they call;

12 Yet shall their Fame be soon forgot,
how great so'er their state;
With beasts their memory and they
shall share one common fate.

Part 2.

13 How great their folly is who thus
absurd Conclusions make!

And yet their Children unreclaim'd,
repeat their gross Mistake.

14 They all, like sheep to slaughter led,
the Prey of Death are made;
Their beauty, while the just rejoyce,
within the Grave shall fade.

15 But God will yet redeem my Soul,
and from the greedy Grave
His greater Pow'r shall set me free,
and to himself receive.

16 Then fear not thou, when worldly men
in envy'd Wealth abound.
Nor tho their prosperous house increase
with state and honour Crown'd.

17 For when they're summon'd hence by
they leave all this behind; (Death
No shadow of their former Pomp
within the Grave they find;

18 And yet they thought their state was
caught in the flatters snare, (blest
Who with their Vanity comply'd,
and prais'd their worldly care.

19 In their Forefathers steps they tread,
and when, like them, they die,
Their wretched Ancestors and they
in endless darkness lie.
20 For Man, how great so'er his state,
unless he's truly wise,
As, like a sensual Beast he lives,
so like a Beast he dies.

Psalm 50.

1 The Lord hath spoke, the mighty God
2 hath sent his summons all abroad,
From dawning Light till day declines;
The listning Earth his Voice hath heard
and he from *Sion* hath appear'd,

Where beauty in perfection shines.
3 4 Our God shall come, and keep no more
misconstru'd silence as before,
But wasting Flames before him send:
Around shall tempests fiercely rage,
while he does heav'n and earth engage
His just Tribunal to attend.

5 6 Assemble all my Saints to me
(thus runs the great Divine Decree)
That in my lasting Cov'nant live,
And Offerings bring with constant Care,
(the heavens his justice shall declare,
For God himself shall Sentence give)

7 Attend, my People; *Is'rl*, here;
thy strong Accuser I'll appear;
Thy God, thy only God am I;

8 'Tis not of Offerings I complain,
which daily in my temple slain,
My sacred Alter did supply.

9 Will this alone attonement make?
no bullock from thy Stall I'll take,
Nor he-goat from thy fold accept:
10 The forest Beasts that range alone,
the Cattel too are all my own,
That on a thousand hills are kept.

11 I know the Fowls that build their nest
In craggy Rocks; and salvage beasts
That loosely haunt the open fields:

12 If seiz'd with Hunger I could be,
I need not seek relief from thee,
Since the World's mine, and all it yeilds:

13 Think'st thou that I have any need
On slaughter'd Bulls and Goats to feed
To eat their flesh, & drink their blood;

14 The Sacrifices I require,
are hearts which love and zeal inspire
and vows with strictest care made good.

- 15 In time of Trouble call on me,
and I will set thee safe and free;
And thou returns of Praise shalt make.
- 16 But to the Wicked thus saith God,
how dar'st thou teach my Laws abroad,
Or in thy Mouth my Covenant take?
- 17 For stubborn thou, confirm'd in Sin,
hast proof against instruction been,
And of my Word didst lightly speak.
- 18 When thou a subtle Thief didst see,
thou gladly didst with him agree,
And with adulterers didst partake.
- 19 Vile Slander is thy chief Delight,
thy Tongue, by envy mov'd and Spight
Deceitful Tales does hourly spread.
- 20 Thou dost with hateful scandals wound
thy brother, and with lyes confound
the Offspring of thy Mothers Bed.
- 21 These things didst thou, whom still I
to gain with silence & with love, (strove
Till thou didst wickedly surmise,
That I was such a one as thou;
But I'll reprove and shame thee now,
And set thy Sins before thine eyes.
- 22 Mark this, ye wicked Fools, lest I
Let all my Bolts of Vengeance fly,
whilst none shall dare your cause to own.
- 23 Who praises me, due honour gives,
And to the man that justly lives
My strong Salvation shall be shown.

Psalm 51.

- H**Ave Mercy, Lord on me,
as thou wert ever kind;
Let me, oppress with Loads of Guilt,
thy wonted mercy find.
- 2 Wash off my foul Offence,
and cleanse me from my Sin;
For I confess my Crime, and see
how great my guilt has been.
- 4 Against thee, Lord, alone,
and only in thy light
Have I transgress'd, and tho' Condemn'd,
must own thy Judgment right.
- 5 In guilt each part was form'd,
of all this sinful frame;
In guilt I was conceiv'd, and born
in the heir of sin and shame.
- 6 Yet thou, whose searching eye
does inward truth require,
In secret didst with wisdom's laws,
my tender soul inspire.

- 7 With hyssop purge me, Lord,
and so I clean shall be;
I shall with snow in whiteness vie,
when purify'd by thee.
- 8 Make me to hear with Joy,
thy kind forgiving Voice,
That so the bones which thou hast broke,
may with fresh strength rejoyce.
- 9, 10 Blot out my crying Sins,
nor me in Anger view;
Create in me a heart that's clean,
and upright mind renew.

Part 2.

- 11 Withdraw not thou thy Help,
nor cast me from thy sight;
Nor let thy Holy spirit take
its everlasting flight.
- 12 The joy thy favour gives
let me again obtain;
And thy free Spirits firm support
my fainting Soul sustain.
- 13 So I thy righteous Ways
to Sinners will impart,
Whilst my advice shall wicked men
to thy just Laws convert.
- 14 My Guilt of Blood remove,
my Saviour and my God;
And my glad Tongue shall Loudly tell
thy righteous Acts abroad.
- 15 Do thou unlock my Lips,
with Sorrow clos'd and shame;
So shall my Mouth thy wondrous Praise
to all the World proclaim.
- 16 Could Sacrifice atone,
whole flocks and herds should die;
But on such Offerings thou disdain'st
to cast a gracious Eye.
- 17 A broken Spirit is
by God most highly priz'd;
By him a broken contrite heart
shall never be despis'd.
- 18 Let Zion Favour find,
of thy Good Will assur'd;
And thy own City flourish long,
by lofty Walls secur'd.
- 19 The Just shall then attend
and pleasing Tribute pay;
And Sacrifice of choicest kind
upon thy altar lay.

Psalm 52.

- I**N vain, O Man of lawless Might,
thou boast'st thy self in Ill,
Since

Since God the God in whom I trust
vouchsafe his favour still.
2 Thy wicked tongue does slanderous
maliciously devise: (Tales,
And sharper than a Razor set,
it wounds with treach'rous Lyes.

3 4 Thy thoughts are more on Ill than
on lyes than truth employ'd, (good
Thy tongue delights in words by which
the guiltless are destroy'd,
5 God shall for ever blast thy hopes,
and snatch thee soon away;
Nor in thy dwelling-place permit,
nor in the World to stay.

6 The just with pious fear shall see
the downfall of thy Pride:
And at thy sudden Ruine laugh,
and thus thy fall deride:

7 "See there the haughty man that was,
"who proudly God defy'd,
"Who trusted in his Wealth, and still
"on wicked Arts rely'd.

8 But I am like those Olive-Plants,
that shade God's Temple round;
And hope with his indulgent grace
to be for ever crown'd.

9 So shall my soul with Praise, O God,
extol thy wondrous Love;
And on thy Name with Patience wait;
for this thy Saints approve.

Psalm 53.

1 **T**He wicked Fools must sure suppose
that God is but a name;
This gross mistake their Practice shows,
since virtue all disclaim. (Tow'r
2 The lord look'd down from heav'n's high
the sons of men to view;
To see if any own'd his Pow'r,
or truth or justice knew.

3 But all, he saw, were backwards gone,
degenerate grown and base;
None for Religion car'd, not one
of all the sinful Race.

4 But are those Workers of Deceit
so dull and senceless grown,
That they like Bread my People eat,
and God's just Pow'r disown?

5 Their causeless fears shall strangely grow,
and they, dipt in of God,
Shall soon be foil'd; his hand shall throw
their shatter'd Bones abroad.

6 Would he his saving Pow'r employ,
to break our servile Band,
Loud shouts of universal joy
should echo through the Land.

Psalm 54.

1 **L**ord, save me, for thy glorious name,
2 and in my strength appear
To judge my Cause: accept my Pray'r,
and to my Words give ear.
3 Meer strangers, whom I never wrong'd,
to ruin me design'd;
And cruel men that fear no God,
against my Soul combin'd.

4 5 But God takes part with all my friends,
and he's the surest Guard,
The God of Truth shall give my Foes,
their Fallhood's due Reward.

6 While I my grateful Offering bring,
and Sacrifice with joy;
And in his Praise my time is come
delightfully employ.

7 From dreadful Danger and Distress
the Lord has set me free;
Through him shall I of all my Foes
the just Destruction see.

Psalm 55.

Give ear, thou Judge of all the earth,
and listen when I pray;
Nor from thy humble Suppliant turn,
thy glorious Face away.

2 Attend to this my sad complaint,
and hear my grievous Moans;
Whilst I my mournful Case declare
with artless Sights and Groans.

3 Hark! how the Foe insults aloud,
how fierce Oppressors rage!
Whose slanderous tongues with wrathful
against my Fame engage. (Hate

4 5 My Heart is rack'd with Pain, my Soul
with deadly Frights distress;
With fear and trembling compass'd round
with Horror quite oppress.

6 How often wish'd I then, that I
the Dove's swift wings could get;
That I might take my speedy Flight,
and seek a safer Retreat!

7 8 Then would I wander far from hence
and in wild Deserts stray,
Till all this furious Storm were spent,
this tempest past away.

Part 2.

- 9 Destroy, O Lord, their ill Designs,
their Counsels soon divide;
For, through the City, my griev'd Eyes
have Strite and Rapine spy'd.
- 10 By Day and Night on ev'ry Wall
they walk their constant Round;
And in the midst of all her Strength,
are Grief and Michief found,
- 11 Who'er through ev'ry part shall roam
will fresh Disorders meet;
Deceit and guile their constant posts
maintain in ev'ry Street.
- 12 For 'twas not any open foe
that false Recessions made;
For then I could with ease have born
the bitter things he said.
- 'Twas none who Hatred had profess'd
that did against me rise;
For then I had withdrawn my self
from his malicious eyes. (friend,
- 13 14 But 'twas ev'n thou, my guide, my
whom tenderest love did join;
Whose sweet advice I vaul'd most,
whose Pray'rs were mixt with mine.
- 15 Sure, vengeance equal to their crimes,
such traitors must surprize;
And sudden death requite those Ills
they wickedly devise!
- 16, 17, But I will call on God, who still
shall in my aid appear;
At morn, and noon, and night I'll pray,
and he my voice shall hear.

Part 3.

- 18 God has releas'd my Soul from those
that did with me contend;
And made a num'rous host of friends
my righteous Cause defend.
- 19 For he who was my help of old,
shall now his suppliant hear;
And punish them whose prosperous State
makes them no God to fear.
- 20 Whom can I trust, if faithless Men
perfidiously devise
To ruin me, their peaceful Friend,
and break the strong-st I lies!
- 21 Tho soft and melting are their Words
their Hearts with War abound;
Their Speeches are more smooth than oyl,
and yet like Swords they wound.
- 22 Do thou, my soul on God depend,
and he shall thee sustain.

He aids the Just, whom to supplant
the wicked strive in vain,
23 My Foes, that trade in Lyes and Blood
shall all untimely die;
Whilst I for Health and Length of Days
on thee, my God, rely.

Psalm 56.

- 1 DO thou, O God, in mercy help,
for man my Life pursues,
To crush me with repeated Wrongs,
he daily Strife renews.
- 2 Continually my spiteful foes
to ruine me combine;
Thou see'st who sit'st enthron'd on high,
what mighty numbers join,
- 3 But, tho sometimes surpriz'd by fear,
(on danger's first alarm)
Yet still for succour I depend
on thy almighty arm,
- 4 God's faithful promise I shall praise,
on whom I now relie:
In God I trust, and trusting him,
the Arm of flesh despise.
- 5 They wrest my words and make 'em
a Sense they never meant; (speak
Their thoughts are all, with restless spite
on my Destruction bent.
- 6 In close Assemblies they combine,
and wicked Projects lay.
They watch my Steps, and lie in wait,
to make my Soul their Prey.
- 7 Shall such Injustice still escape?
O Righteous God arise;
Let thy just wrath, (too long provok'd)
this impious Race chastise.
- 8 Thou numbrest all my Steps since first
I was compell'd to flee:
My very tears are treasur'd up,
and regist'ed by thee.
- 9 When therefore I invoke thy Aid,
my foes shall be o'erthrown;
For I am well assur'd that God
my righteous cause will own.
- 10 11 I'll trust God's Word, and so despise
the force that man can raise;
12 To thee, O God, my Vows are due,
to thee I'll render Praise.
- 13 Thou hast retriev'd my soul from death
and thou wilt still secure
The Life thou hast so oft preserv'd,
and make my footsteps sure;

That thus protected by thy Pow'r,
I may this Light enjoy,
And in the service of my God
my length'n'd Days employ.

Psalm 57.

Thy Mercy, Lord, to me extend,
On thy Protection I depend;
And to thy wings for shelter haste.
Till this outrageous storm is past.
To thy tribunal, Lord, I fly,
Thou sov'reign judg and God most high
Who wonders hast for me begun,
And wilt not leave thy work undone.
From Heav'n protect me by thine arm,
And shame all those who seek my harm,
To my relief thy mercy send,
And truth, on which my hopes depend.
For I with salvage men converse,
Like hungry Lions wild & fierce, (words
With men whose teeth are spears, their
Invenom'd darts and two-edg'd swords,
Be thou, O God, exalted high;
And, as thy Glory fills the Skie,
So let it be on earth display'd,
Till thou art here, as there obey'd.
To take me they their Net prepar'd
And had almost my soul injur'd,
But fell themselves, by just decree,
Into the Pit they made for me.

O God, my heart is fix'd, 'tis bent
Its thankfull tribute to present,
And with my heart, my Voice I'll raise
To thee, my God in songs of praise.
Awake my glory harp and lute,
No longer let your strings be mute:
And I, my tuneful part to take,
Will with the early dawn awake.
Thy praises, Lord, I will resound
To all the list'ning Nation round:
O Thy mercy highest heav'n transcends,
Thy truth beyond the Clouds extends.
Be thou, O God, exalted high;
And as thy Glory fills the Skie,
So let it be on earth display'd,
Till thou art here, as there, obey'd.

Psalm 58.

Speak O ye Judges of the Earth,
If just your Sentence be,
Must not Innocence appeal
to heav'n from your decree!

2 Your wicked hearts and judgments are
alike by malice sway'd;
Your griping hands by weighty bribes
to Violence betray'd
3 To Virtue strangers from the Womb,
their Infant-steps went wrong;
They prattl'd slander, and in lyes
employ'd their lipping tongue.
4 No Serpent of parch'd *Africa's* breed
does ranker Poyson bear;
The drowne Adder will as soon
unlock his fullen Ear,
5 Unmov'd by good Advice, and deaf
as Adders they remain;
From whom the skilful Charmer's Voice
can no attention gain;
6 Defeat O God, their threat'ning rage,
and timely break their Pow'r;
Disarm these growing Lion's Jaws,
e'er prattis'd to devour,
7 Let now their Insolence, at night,
like ebbing tides be spent;
Their shiver'd Darts deceive their Aim
when they their bow have bent,
8 Like Snails let them dissolve to Slime;
like hasty Births become,
Unworthy to behold the Sun
and Dead within the Womb,

9 E'er thorns can make the flesh-pots boil,
tempestuous Wrath shall come
From God, and snatch 'em hence, alive,
to their eternal Doom.
10 The Righteous shall joyce to see
their Crimes such vengeance meet,
And Saints in Persecutors Blood,
shall dip their harmless Feet.

11 Transgressors then with grief shall see
just men rewards obtain;
And own a God whose Justice will
the guilty earth arraign.

Psalm 59.

Deliver me, O Lord my God,
from all my spiteful Foes;
in my Defence oppose thy pow'r
to theirs who me oppose,
2 Preserve me from a wicked race
who make a trade of Ill;
Protect me from remorseless Men
who seek my Blood to spill,

3 They lie in wait, and mighty Pow'rs-
against my life combine!

Implacable.

Implacable; yet, Lord, thou know'st
for no Offence of mine.

4 In haste they run about, and watch
my guiltless Life to take:

Look down, O Lord, on my Distress,
and to my Help awake!

5 Thou, Lord of Host and *Israel's* God,
their *Heathen* Rage suppress:

Relentless Vengeance take on those
who stubbornly transgress.

6 At Evening to beset my House
like growling Dogs they meet;

While others through the City range
and ransack every Street.

7 Their throats envenom'd stander breath
their tongues are sharpen'd swords;

Who hears, (say they) or hearing, dares
reprove our lawless Words?

8 But from thy throne thou shalt O Lord,
their baffled Plots deride;

And soon to Scorn and Shame expose
their boasted *Heathen* Pride.

9 On thee I wait, 'tis on thy Strength
for succour I depend.

'Tis thou, O God, art my Defence,
who only canst defend.

10 Thy Mercy, Lord, which has so oft
from danger set me free,

Shall crown my Wishes, and subdue
my haughty Foes to me.

11 Destroy 'em not, O Lord, at once,
restrain thy vengeful Blow,

Left we, ingratelully, too soon
forget their Overthrow.

Disperse 'em through the Nations round
by thy avenging Pow'r.

Do thou bring down their haughty Pride,
O Lord, our Shield and Tow'r.

12 Now in the height of all their hopes,
their Arrogance chastise; (strait

Whose tongues have sinn'd without re-
and Curses joy'd with Lyes.

Psalm 60.

1 O God who hast our troops dispers'd,
Forfaking those who left thee first,

As we thy just Displeasure mourn,
To us in mercy, Lord, return.

2 Our strength, that firm as earth did stand
Is rent by thy avenging hand;

O heal the breaches thou hast made,
We shake, we fall, without thy aid!

3 Our folly's sad effects we feel,
For drunk with discord's cup we reel.

4 But now for them who thee rever'd,
Thou hast thy truth's bright banner rear'd.

5 Let thy right hand thy saints protect
Lord hear the Prayers that we direct.

6 The holy God has spoke; and I
O'er joy'd, on his firm Word rely.

To thee in portions I'll divide
Fair *Sichem's* Soil, *Samaria's* Pride,

To *Sichem*, Succoth next I'll join,
And measure out her vail by Line.

7 *Manasseh*, *Gilead*, both subscribe
To my commands, with *Ephraim's* tribe

Ephraim by arms supports my Cause,
And *Judah* by religious Laws:

8 *Moab* my slave and drudg shall be,
Nor *Edom* from my Yoke get free.

Proud *Palestine's* imperious state
Shall humbly on our triumph wait.

9 But who shall quell these mighty pow'r
And clear my way to *Edom's* tow'rs?

Or through her guarded frontiers tread
The path that doth to Conquest lead.

10 Ev'n thou, O God, who hast dispers'd
Our troops, (for we forsook the first)

Those whom thou didst in wrath forsake
Atone'd, thou wilt victorious make.

11 Do thou our fainting Course sustain,
For humane Succours are but vain.

12 Fresh strength & courage God bestow
'Tis he treads down our proudest Foes.

Psalm 61.

1 Lord, here my Cry, regard my pray'r
which I oppress'd with Grief,

2 From Earth's remotest Port address
to thee for kind relief.

O lodge me safe beyond the Reach
of Persecuting Pow'r,

3 Thou who so oft from spiteful Foes
hast been my sheltering Tow'r,

4 So shall I in thy sacred Courts
secure from Danger lie:

Beneath the cover of thy Wings,
all future Storms defy.

5 In signs my Vows are heard, once more
I o'er thy Chosen reign:

6 O bless with long prosperous Life
the King thou didst ordain.

7 Confirm his throne, and make his reign
accepted in thy sight,

And set thy truth and mercy both
in his Defence unite.
So shall I ever sing thy Praise,
thy Name for ever blest,
Devote my prosperous Days to pay
the Vows of my Distress.

Psalm 62.

- 1 MY Soul for help on God relies,
From him alone my safety flows
My rock, my health, that strength supplies
to bear the shock of all my foes.
- 2 How long will ye contrive my Fall;
which will but hasten on your own;
You'll totter like a bending Wall,
or fence of uncemented Stone.
- 4 To make my envied honour less,
they strive with lyes their chief delight,
For they, tho with their Mouths they blest,
in private curse with inward Spite.
- 5 But thou, my Soul on God rely;
on him alone thy trust repose;
My Rock and Health will strength supply,
to bear the shock of all my foes.
- 7 God does his saving Health dispence,
and flowing Blessings daily send;
He is my Fortress and Defence,
on him my Soul shall still depend.
- 8 In him, ye People, always trust,
before his throne pour out your hearts,
For God the Merciful and Just,
his timely Aid to us imparts.
- 9 The Vulgar fickle are and frail,
the Great dissemble and betray;
And laid in truth's impartial Scale,
the lightest things will both out-weigh.
- 10 Then trust not in oppressive Ways,
by Spoil and Rapine grow not vain;
Nor let your Hearts, if Wealth increase,
be set too much upon your Gain.
- 11 For God has oft his will express'd;
and I this truth have fully known;
To be of boundless Power posses'd
belongs of right to God alone.
- 21 Tho Mercy is his darling Grace,
In which he chiefly takes delight,
Yet will he all the humane Race
According to their Works requite.

Psalm 63.

O God, my Gracious God, to thee,
My morning prayers shall offer'd be
for thee my thirsty Soul does pant;

- My fainting flesh implores thy Grace,
Within this dry and barren place,
Where I refreshing waters want.
- 2 O to my longing eyes once more
That view of glorious Power restore
Which thy Majesty's House displays;
 - 3 Because to me thy wondrous love,
Than Life it self does dearer prove,
My Lips shall always speak thy praise.
 - 4 My Life, while I that Life enjoy,
In blessing God I will employ.
With lifted hands adore his Name;
 - 5 My Soul's Content shall be as great,
As theirs who choicest Dainties eat,
While I with joy his Praise proclaim.
 - 6 When down I lie sweet Sleep to find,
thou, Lord, art present to my Mind,
And when I wake in dead of Night;
 - 7 Because thou still dost Succour bring,
Beneath the Shadow of thy Wing,
I rest with safe y and Delight.
 - 8 My Soul, when foes would me devour
Claves fast to thee, whose matchless power
In her Support is daily shown;
 - 9 But those the Righteous Lord shall pay
that my Destruction wish; and they
That seek my Life, shall lose their own.
 - 10 They by untimely Ends shall die,
Their Flesh a Prey to Foxes lie;
But God shall fill the King with Joy,
 - 11 Who thee Confess shall still rejoice,
Whilst the false tongue and lying Voice
Thou, Lord, shalt silence and destroy.

Psalm 64.

- Lord, hear the voice of my complaint,
to my request give Ear,
Preserve my Life from cruel foes,
and free my soul from fear.
- 2 O hide me with thy tenderest Care
in some secure Retreat,
From Sinners that against me rise,
and all their Plots defeat.
 - 3 See how intent to work my Harm,
they whet their tongues, like Swords,
And bend their bow to shoot their darts,
sharp Lyes and bitter Words.
 - 4 Lurking in private, at the just
they take their secret aim;
And suddenly at him they shoot,
quite void of fear and shame.

- 5 To carry on their ill Designs,
they mutually agree;
They speak of laying private snares,
and think that none shall see.
6 With utmost Diligence and Care
their wicked Plots they lay;
The deep dengns of all their hearts
are onely to betray.
7 But God, to anger justly mov'd,
his dreadful Bow shall bend,
And, on his flying Arrow's point,
shall swift Destruction send.
8 Those Slanders, which their mouths did
upon themselves shall fall; (vent,
Their crimes disclos'd, shall make them be
despis'd, and shun'd by all.
9 The world shall then Gods pow'r confess
and Nations trembling stand,
Convinc'd that 'tis the mighty Work
of his avenging Hand.
10 Whilst righteous men, whom God se-
in him all gladly trust; (cures,
And all the list'ning Earth shall hear
loud Triumphs of the just

Psalm 65.

- F**or thee, O God, our constant Praise
in *Sion* waits, thy chosen State;
Our promis'd Altars we will raise,
And there our zealous Vows compleat,
2 O thou, who to my humble Pray'r
didst alway bend thy list'ning Ear,
To thee shall all Mankind repair,
and at thy gracious Throne appear.
3 Our sins (tho numberless) in vain
to stop thy flowing mercy try;
Whilst thou overlook'st the guilty stain,
and wash'st out the Crimso'dye.
4 Blest is the man, who, near thee plac'd,
within thy sacred dwelling lives;
Whilst we at humbler distance taste
the vast delights thy temple gives.
5 By wondrous acts, O God, most just,
have we thy gracious answer found;
In the remotest Nations trust,
and those whom stormy waves surround.
6, 7, God by his strength sets fast the hills
and does his matchless Pow'r engage,
With which the sea's loud Waves he stills,
and angry Crowd's tumultuous Rage.

Part 2.

- 3 Thou, Lord, dost barbarous lands dismay
when they thy dreadful tokens view:

- With joy they see the night and day
each other's track by turns pursue.
9 From out thy unexhausted Store
thy rain relieves the thirsty Ground;
Makes Lands, that barren were before,
with Corn and useful fruits abound.
10 On rising Ridges down it pours,
and ev'ry furrow'd Valley fills;
Thou mak'st them soft with gentle show'r's
in which a blest increase distills.
11 Thy goodness does the circling year
with fresh returns of plenty crown;
And where thy glorious paths appear,
thy fruitful Clouds drop fatness down.
12 They drop on barren forests, chang'd
by them to pastures fresh and green;
The hills about in order rang'd
in beauteous robes of Joy are seen.
13 Large flocks with fleecy Wool adorn
the cheerful downs; the valleys bring
A plentiful Crop of full-ear'd Corn,
and seem for Joy to shout and sing.

Psalm 66.

- L**et all the lands with shouts of Joy
to God their Voices raise;
Sing Psalms in honour of his Name,
and spread his glorious Praise.
3 And let them say, how dreadful, Lord,
in all thy works art Thou!
To thy great Pow'r thy stubborn Foes
shall all be forc'd to bow.
4 Thro' all the Earth the Nations round
shall thee their God confess;
And with glad hymns their awful Dread
of thy great Name express.
5 O come, behold the works of God,
and then with me you'll own,
That he to all the Sons of Men
has wondrous Judgments shown.
6 He made the Sea become dry Land,
thro which our father's walk'd;
Whilst to each other of his might
with joy his people talk'd.
7 He by his Pow'r for ever rules;
his eyes the World survey;
Let no presumptuous Man rebel
against his Sov'reign sway.

Part 2.

- 8, 9, O all ye nations bless our God,
and loudly speak his Praise;
Who keeps our soul alive, and still
confirms our stedfast Ways

- 10 For thou hast try'd us, Lord, as Fire
does try the precious Ore ;
11 Thou brought'st us into straits,
oppressing Burthens bore, (where we
12 Insulting Foes did us, their Slaves,
thro fire and water chase :
But yet at last thou brought'st us forth
into a wealthy place.
13 Burnt-offering- to thy house I'll bring,
and there my Vows will pay :
14 Which I with solemn Zeal did make
in trouble's dismal Day.
15 Then shall the richest incense smoke,
the fattest rams shall fall ;
The choicest goats from out the Fold,
and bullocks from the Stall.
16 Come all ye that fear the Lord,
attend with heedful Care ;
Whilst I what God for me has done,
with grateful joy declare.
17, 18. As I before his Aid implor'd,
so now I praise his name ;
Who if my heart had harbour'd Sin,
would all my Pray'rs disclaim.
19 But God to me, whenever I cry'd,
his gracious ear did bend
And to the Voice of my request
with constant love attend.
20 Then blest'd for ever be my God,
who never, when I pray,
With-holds his Mercy from my Soul,
nor turns his face away.

Psalm 67.

- T**O bless thy chosen race,
in Mercy, Lord, incline ;
And cause the brightness of thy face
on all thy Saints to shine.
2 That so thy wondrous Ways
may through the world be known ;
Whilst distant Lands their tribute pay,
and thy Salvation own.
3 Let diff'ring Nations joyn
to celebrate thy fame ;
Let all the World, O Lord, combine
to praise thy glorious Name.
4 O let them shout and sing,
with Joy and pious mirth.
For thou, the righteous judg and king ;
Shalt govern all the earth.
5 Let diff'ring Nations joyn
to celebrate thy fame ;

- Let all the World O Lord combine
to praise thy glorious name.
6 Then shall the teeming Ground
a large Increase disclose ;
And we with plenty shall be crown'd,
which God, our God, bestows.
7 Then God upon our Land
shall constant Blessings show'r,
And all the world in awe shall stand
of his resistless Pow'r.

Psalm 68.

- L**et God, the God of battle rise,
and scatter his presumptuous foes ;
Let nameful rout their host surprise,
who spitefully his pow'r oppose.
2 As smoke in tempests Rage is lost,
or wax into the furnace cast,
So let their sacrilegious Host
before his wrathful Presence waste.
3 But let the Servants of his Will
his favour's gentle beams enjoy ;
Their upright hearts let gladness fill,
and cheerful songs their tongues employ.
4 To him your Voices in anthems raise,
Jehovah's awful Name he bears,
In him joyce, extol his Praise,
who rides up on high rowling spheres.
5 Him, from his empire of the Skies,
to this low world Compassion draws,
The orphan's Claim to patronize,
and judge the injur'd widow's Cause.
6 'Tis God, who, from a foreign Soil,
restores poor exiles to their home,
Makes Captives free and fruitless toil
their proud Oppressors righteous doom.
7 'Twas so of old, when thou didst lead,
In Person, Lord, our Armies forth,
Strange terrors thook the desert spread,
8 Convulsions thook the astonish'd earth,
the breaking Clouds did Rain distil,
And Heav'n's high arches thook with fear,
how then should *Sinai's* humble hill
Of *Israel's* God the Presence bear ?
9 Thy hand at famisht earth's Complaint
reliev'd her from celestial Stores ;
And when thy heritage was faint (show'rs
asswag'd the drought with plenteous
10 Where savages had rang'd before,
at ease thou mad'st our tribes reside
And in the desert, for the Poor,
thy gen'rous bounty did provide.

Bar 2.

- 1 Thou gav'st the word, we rally'd forth,
and in that powerful Word oſtercame
Whilst Virgin-Troops with Songs of Mirth
in ſtate our Conqueſt did proclaim,
2 Vaſt Armies, by ſuch Generals led,
as yet had ne'er receiv'd a foil,
Forſook their Camp with ſudden Dread,
and to our Women left the Spoil.
- 12 Tho Egypt's Drudge you have been,
your Army's Wings ſhall thine ſo bright
As Dove's in golden Sun ſhine ſeen,
or ſilver'd o'er with paler Light.
- 14 'Twas ſo when God's Almighty hand
o'er ſcatter'd Kings the Conqueſt won;
Our troops, drawn up on Jordan's Strand,
high Salmon's glitt'ring ſnow out ſhone
- 15 From thence to Jordan's father Coaſt,
and Biſhan's hill we did advance:
No more her height ſhall Biſhan boaſt,
but that ſhe's God's Inheritance.
- 16 But wherefore (tho the Honour's great)
ſhould this, O mountains, ſwell your pride,
Yof-ſon is his choſen Seat,
where he for ever will reſide?
- 17 His Chariots numberleſs, his Pow'rs
are heavenly hoſts, that wait his will;
His Preſence now fills Sion's tow'rs,
as once it honour'd Sinai's hill.
- 18 Aſcending high, in triumph thou
Captivity haſt captive led,
And on thy people didſt beſtow,
the ſpoil of Armies, once their dread.
- Ey'n Rebels ſhall partake thy grace,
and humble Proſelites repair
To worſhip at thy dwelling place,
and all the world pay homage there.
- 19 For benefits each day beſtow'd,
be daily his great Name ador'd;
- 20 Who is our Saviour and our God,
of life and death the ſov'reign Lord.
- 21 But Juſtice for his harden'd foes,
proportion'd Vengeance hath decreed,
To wound the hoary head of thoſe
who in preſumptuous Crimes proceed.
- 22 The Lord has thus in Thunder ſpoke,
"As I ſubdu'd proud Biſhan's King,
"Once more I'll break my Peoples yoke,
"and from the deep my ſervants bring.
- 23 "Their feet ſhall with a crimſon flood
"of ſlaughter'd foes be cover'd o'er,

"Nor earth receive ſuch impious blood;
"but leave for dogs the unhallow'd gore

Pſalm 69.

- Save me, O God, from waves that rowl,
and preſs to over-whelm my ſoul.
2 With painful ſteps in Mire I tread,
and deluges o'er-flow my head.
3 With rentleſs Cryes my Spirits faint,
my Voice is hoarſe with long complaint,
My light decays with tedious pain,
whiſt to my God I wait in vain.
- 4 My hairs, tho' num'rous, are but few,
compard with foes that me purſue,
With groundleſs hate, grown now of might,
to execute their lawleſs ſpight.
- 5 They force me guiltleſs to reſign,
as Rapine, what by right was mine.
- 6 Thou, Lord, my Innocence doſt ſee,
nor are my ſins conceal'd from thee.
- 6 Lord God of hoſts, take timely care,
left for my ſake thy Saints diſpair;
- 7 Since I have ſuffer'd for thy Name
reproach, and hid my face in ſhame.
- 8 A ſtranger to my Country grown,
nor to my neareſt kindred known;
A foreigner expoſt to ſcorn,
By brethren of my Mother born.
- 9 For zeal to thy lov'd houſe and name
conſumes me like devouring flame,
Concern'd at their affronts to thee
more than at ſlanders caſt on me.
- 10 My very tears and abſtinence
they conſtrue in a ſpiteful ſence. (ſake,
11 When cloath'd with Sackcloth for their
they me their common Proverb make.
- 12 Their Judges at my wrongs do juſt,
thoſe wrongs they ought to have redreſt
How ſhould I then expect to be
from libells of lewd Drunkards free?
- 13 But Lord, I will to thee repair
for help, with humble timely pray'r:
Relieve me from thy Mercies ſtore,
diſplay thy truths preſerving pow'r.
- 14 From threatenng dangers me relieve,
and from the Mire my feet retrieve;
From ſpiteful foes in ſafety keep,
and ſnatch me from the raging Deep.
- 15 Controul the Deluge e'er it ſpread,
and rowl its Waves above my head;
Nor deep deſtruction's open pit
to cloſe her jaws on me permit.

6 Lord, hear the humble pray'r I make
 for thy transcending goodness sake ;
 7 Believe thy Suppliant once more
 from thy abounding Mercy's store.
 8 Nor from thy Servant hide thy face ;
 Make haste, for desperate is my case :
 9 Thy timely Succour interpose,
 and shield me from remorseless foes.
 10 Thou know'st what infamy and scorn
 I from my enemies have born,
 Nor can their close dissembled Spite,
 or darkeſt Plots eſcape thy fight.
 11 Reproach & grief have broke my heart,
 I look't for ſome to take my part,
 To pity or relieve my pain ;
 But lookeſt (alas) for both in vain !
 12 With hunger pin'd for food I call,
 inſtead of food they give me gall ;
 And when with thirſt my Spirits ſine,
 they give me Vinegar to drink.
 13 Their table therefore to their health
 ſhall prove a ſnare, a trap their wealth.
 14 Perpetual darkneſs ſeize their eyes,
 and ſudden blaſts their hopes ſurprize.
 15 On them thou ſhalt thy fury pour,
 till thy fierce wrath their race devour ;
 16 And make their houſe a diſmal Cell,
 where none will e'er vouchſafe to dwell.
 17 For new afflictions they procure'd
 For him who had thy ſtripes endur'd,
 And made the wounds thy ſcourge had
 To bleed aſreſh with ſharper ſcorn (born
 18 Sin ſhall to ſin their ſteps betray,
 Till they to truth have loſt the Way.
 19 For Life thou ſhalt exclude their ſoul,
 Nor with the Juſt their Names enroll.
 20 But me howe'er diſtreſt and poor,
 Thy ſtrong Salvation ſhall reſtore :
 21 Thy Pow'r with ſongs I'll then proclaim
 And celebrate with Thanks thy Name.
 22 Our God ſhall this more highly prize
 Then Herds or Flocks in Sacrifice :
 23 Which humble Saints with Joy ſhall ſee
 And hope for like redreſs with me.
 24 For God regards the poor's Complaint
 Sets priſoners free from cloſe restraint :
 25 Let *Heaven, Earth, Sea*, their voices raiſe
 And all the World reſound his Praise.
 26 For God will *ſons* Walls erect,
 Fair *Judah's* Cities will protect ;
 Till all her ſcatter'd ſons repair
 To undeſturb'd poſſeſſion there.

36 This Bleſſing in y ſhall, at their death
 To their Religious Helms bequeath ;
 And they to endleſs Ages more,
 Of ſuch as his bleſt Name adore.

Psalm 70..

O Lord, to my relief draw near,
 for never was more preſſing need :
 For my deliverance, Lord, appear,
 and add to that deliverance ſpeed.
 2 Confuſion on their heads return,
 who to deſtroy my Soul combine ;
 Let them, defeated, bluſh and mourn,
 inſnar'd in their own vile deſign.
 3 Their Doom let Deſolation be,
 with ſhame their malice be repaid,
 Who mock'd my Confidence in thee,
 and ſport of my affliction made.
 4 While thoſe, who humbly ſeek thy face
 to joyful triumphs ſhall be rais'd ;
 And all who prize thy ſaving Grace
 with me ſhall ſing, *The Lord be praiſ'd* .
 5 Thus wretched tho I am, and poor,
 the mighty Lord of me take care,
 Thou God, who only canſt reſtore,
 to my relief with ſpeed repair,

Psalm 71.

1, 2 I in thee I put my ſteadfaſt truſt,
 defend me, Lord, from ſhame ;
 Incline thine ear and ſave my Soul ;
 for righteous is thy name.
 3 Be thou my ſtrong abiding place,
 to which I may reſort ;
 'Tis thy decree that keeps me ſafe,
 thou art my rock and fort.
 4, 5 From cruel and ungodly men
 Protect and ſet me free,
 for from my earlieſt youth till now
 my hope has been in thee.
 6 Thy conſtant Care did ſafely guard
 my tender Infant Days :
 Thou took'ſt me from my Mother's Womb
 to ſing thy conſtant Praise.
 7, 8 While ſome on me with wonders gaze
 thy hand ſupports me ſill ;
 Thy honour therefore and thy Praise
 my mouth ſhall always ſill.
 9 Rejeſt not then thy Servant, Lord,
 when I with Age decay ;
 Forſake me not, when, worn with years,
 my Vigour fades away.

Psalm 72.

- L**ord let thy just Decrees the King
 In all his Ways direct;
 And let his Son, throughout his Reign
 thy righteous laws respect,
 So shall he fill thy People judge
 with pure and upright mind,
 Whilst all the helpless Poor shall him
 their just Protector find.
- 3 Then Hills and Mountains shall bring
 the happy fruits of Peace; (forth
 Which all the Land shall own to be
 the Work of Righteousness:
- 4 Whilst he the poor and needy Race
 all rule with gentle Sway;
 And from their humble necks shall take
 oppressive Yokes away.
- 5 In ev'ry Heart thy awful Fear
 shall then be rooted fast,
 As long as Sun and Moon endure,
 or Time, it self shall last,
- 6 He shall descend like Rain, that cheers
 the meadows second birth,
 Or like warm show'rs, whose gentle drops
 refresh the thirsty Earth.
- 7 In his blest days the just and good
 shall be with favour crown'd;
 The happy Land shall ev'ry where
 with endless peace abound.
- 8 His uncontroll'd Dominion shall
 form Sea to Sea extend;
 Begin at proud *Euphrates* Streams,
 at Nature's Limits end.
- 9 To him the savage nations round
 shall bow their servile heads;
 His vanquish'd Foes shall lick the Dust
 where he his conquest spreads.
- 10 The Kings of *Tarshish* and the Isles
 shall costly Presents bring;
 From spicy *Sheba* Gifts shall come,
 and wealthy *Saba's* King.
- 11 To him shall ev'ry King on Earth
 his humble Homage pay;
 And dishing Nations gladly join
 to own his righteous Sway
- 12 For he shall set the needy free,
 when they for succour cry,
 Shall save the helpless and the poor,
 and all their wants supply.
- Part 2.
- 13 His providence, for needy souls,
 shall due supplies prepare;

- And over their defenceless Lives
 shall watch with tender Care.
- 14 He shall preserve and keep their souls
 from fraud and rapine free,
 And in his sight their guiltless Blood
 of mighty price shall be.
- 15 Therefore shall God his life and reign
 to many years extend,
 Whilst Eastern Princes Tribute pay,
 and golden Presents send.
- For him shall constant pray'rs be made
 thro' all his prosperous Days,
 His just Dominion shall afford
 a lasting theme of Praise.
- 16 Of useful Grain, thro all the Land
 great plenty shall appear;
 A handful sown on Mountain tops
 a mighty Crop shall bear:
 It's Fruit, like Cedars shook by winds,
 a rattling noise shall yeild;
 The City too shall thrive, and vie
 for plenty with the field.
- 17 The Memory of his Glorious name
 thro' endless ear all run;
 His spotless fame shall shine as bright
 and lasting as the Sun.
- In him the Nations of the World
 shall be compleatly blest,
 And his unbounded Happiness
 by ev'ry tongue confess.
- 18 Then blest'd be God the mighty Lord
 the God whom *Israel* fear;
 Who only wond'rous in his Works,
 beyond Compare appears.
- 19 Let Earth be with his glory fill'd;
 for ever blest his Name;
 Whilst to his Praise the listening World
 their glad assent proclaim.

Psalm 73.

- A**T length, by certain Profs 'tis plain
 that God will to his Saints be kind;
 That all, whose hearts are pure and clean,
 shall his protecting Favour find.
- 2, 3. Till this sustaining truth I knew,
 my staggering feet had almost fail'd;
 I griev'd the sinners Wealth to view,
 and envy'd when the fools prevail'd.
- 4, 5. They to the grave in peace descend,
 and whilst they live are hale and strong,
 No plagues or troubles them offend,
 which oft to other men belong.

7 With *pride*, as with a *chain*, they'er held,
 and rapine seems their robe of state;
 Their eyes stand out with fatness swell'd,
 they grow beyond their wishes, great.
 8 With hearts corrupt, and lofty talk,
 Oppressive Methods they defend;
 Their tongue thro' all the earth does walk,
 their blasphemies to heaven ascend.
 9 And yet admiring Crowds are found
 who servile viints duly make,
 Because with plenty they abound,
 of which their ratt'ring slaves partake.
 10 Their fond opinions these pursue,
 till they with them profanely cry,
 How could the Lord our actions view,
 "Can he perceive who dwels so high;
 11 Behold the wicked! these are they
 who openly their Sins profess;
 And yet their wealth's increas'd each day,
 and all their actions meet success.

12 Then have I cleans'd my heart (said I
 and wash'd my hands from guilt in vain,
 If all the day oppress'd I lie,
 And every morning suffer pain.
 13 Thus did I once to speak intend;
 but if such things I rashly say;
 Thy Children, Lord, I must offend,
 and basely should their cause betray.

Psalm 75.

TO thee, O God, we render praise,
 to thee with thanks repair;
 For that thy name to us is nigh,
 thy wond'rous works declare.
 2 In *Israel* when my throne is fix'd,
 with me shall justice reign.
 The Land with Discord shakes, but I
 the sinking Frame sustain.
 3 Deluded Wretches I advis'd
 their Errors to redress,
 And warn'd bold Sinners that they should
 their swelling Pride suppress.
 4 Bear not your selves so high, as if
 no Pow'r could yours restrain;
 Submit your stubborn necks, and learn
 to speak with leis Disdain.
 5 For that promotion, which to gain,
 your vain Ambition strives,
 From neither East nor West, nor yet
 from Southern Cleims arrives.
 6 For God the great Disposer is,
 and Sov'reign Judge alone,

who casts the proud to earth, and lifts
 the Humble to a throne.

7 His hand holds forth a dreadful Cup,
 with purple Wine 'tis crown'd;
 The deadly mixture, which his Wrath
 deals out to nations round.

8 'Tis this his saints sometimes may taste,
 but wicked men shall squeeze
 The bitter dregs, and be condemn'd
 to drink the very Lees.

9 His Prophets I, to all the world
 this Message will relate;
 The justice then of *Jacob's* God
 my Song shall celebrate.

10 The Wicked's Pride I will reduce;
 sheir Cruelty disarm;
 Exalt the Just, and seat him high,
 above the Reach of Harm.

Psalm 76.

IN *Judah* the Almighty's known,
 (Almighty there by wonders shown)
 His Name in *Jacob* does excel:

2 His sanctuary in *Salem* stands,
 The Majesty that heav'n commands
 In *Sion* condescends to dwell.

3 He brake the bow and Arrows there,
 The shield the temper'd sword and spear
 There rain the mighty army lay;

4 Whence *Sion's* fame thro' earth is spread
 Of greater Glory, greater Dread,
 Than hills, where robbers lodge their prey

5 Their valient Chiefs, who came for spoil
 Themselves met there a shameful foil
 Securely down to sleep they lay.

But walk'd no more; their stoutest band
 Ne'er list'd on resisting hand
 Against his that did their Legions slay.

6 When *Jacob's* God began to frown,
 Both horse and Charioceers, o'erthrown;
 Together sleit in endless night:

7 When thou, whom earth & heav'n revere
 Dost once with wrathful looks appear,
 What mortal pow'r can stand thy light?

8 Pronounc'd from heav'n, earth heard
 its Doom,
 Grew husht with Fear, when thou didst
 come

9 The meek with justice to restore;
 10 The wrath of man shall yield thee praise
 It's last attempts but leave to raise
 The triumphs of Almighty Pow'r,

- 11 Vow to the Lord, ye nations bring
Vow'd presents to th' eternal King;
Thus to his Name due Rev'rence pay.
12 Who proudest Potentates can quell.
To Earthly Kings more terrible,
Than to their trembling subjects they.

Psalm 77.

- 1 **T** God I cry'd, who to my Help
did graciously repair;
2 In trouble's dismal Day I sought
my God with humble Prayer.
All Night my fest'ring Wounds did run,
no Medicine gave Relief;
My soul no Comfort would admit,
my soul inuog'd her grief.
3 I thought on God, and favours past,
but that increas'd my pain;
I found my spirit more oppress'd,
the more I did complain.
4 Thro' ev'ry watch of tedious Night
thou keep'st my Eyes awake;
My Grief in swell'd to that Excess,
I sigh, but cannot speak.
5 I call to mind the Days of old,
with signal Mercy crown'd,
Those famous Years of ancient times
for Miracles renown'd.
6 By night I recoll'd my Songs
on former Triumphs made.
Then search, consult and ask my heart
where's now that wond'rous aid?
7 Has God for ever cast us off,
withdraw his favour quite?
8 Are both his mercy and his truth
retir'd to endless night?
9 Can his long rack'd love forget
it's wonted aims to bring?
Has he in Wrath shut up, and seal'd
his Mercy's healing Spring?
10 I said my weakness hints these fears,
but I'll my fears disband;
Will yet remember the most high,
and years of his right-hand.
11 I'll call to mind his Works of old,
the Wonders of his Might;
12 On them my heart shall meditate
my tongue shall them recite.
13 Safe lodg'd from humane reach on high
O God thy counsels are!
Who is so great a God as ours?
who can with him compare?

- 14 Long since a God of wonders thee
thy rescu'd People found;
15 Long since hast thou thy chosen seed
with strong deliverance crown'd.
16 When thee, O God the waters saw,
the frighted Billows shrunk;
The troubled depths themselves, for fear,
beneath their Channels sunk.
17 The clouds pour'd down, while rending
did with their Noise conspire, (skies
Thy Arrows all abroad were sent,
wing'd with avenging Fire.
18 Heav'n with thy Thunder's voice was
whilst all the lower World (torn
With Lightnings blaz'd; Earth shook, and
from her foundations hurl'd. (seem'd
19 Thro' rolling streams thou find'st thy
thy Paths in Waters lie; (way
Thy wondrous passage, where no light
thy footstep can descry.
20 Thou led'st thy People, like a flock,
safe thro' the Desert Land,
By Moses, their meek skilful Guide,
And Aaron's sacred Hand:

Psalm 78.

- 1 **H**ear, O my People, to my Law
devout attention lend;
Let the Instruction of my Mouth
deep in your Hearts descend.
2 My Tongue, by Inspiration taught,
shall Parables unfold,
Dark Oracles, but understood,
and own'd for truths of Old.
3 Which we from sacred Registers
of ancient times have known,
And our fore-fathers pious Care
to us has handed down.
4 We will not hide them from our Sons,
our Off-spring shall be taught
The Praises of the Lord whose Strength
has Works of Wonder wrought.
5 For Jacob he this Law ordain'd,
this League with Israel made;
With Chrage, to be from Age to Age,
from Race to Race convey'd.
6 That Generations yet to come
should to their unborn Heirs
Religiously transmit the same,
and they again to theirs.
7 To teach 'em that in God alone
their Hope securely stands;

That they should ne'er his works forget,
but keep his just Commands.
8 Left, like their fathers they might prove
a stiff Rebellious Race;
False-hearted, fickle to their God,
unsteadfast in his Grace.
9 Such were revoking Ephraim's Sons,
who tho' to warfare bred;
And skilful Archers, arm'd with Bows,
from Field ignobly fled.
10 They falsify'd their league with God
his Orders disobey'd;
Forgot his Works and Miracles
before their Eyes display'd.
11 Nor wonders, which their fathers saw,
did they in mind retain;
Prodigious things in Egypt done,
and Zaan's fertile Plain.
12 He cut the Seas to let 'em pass,
restrain'd the pressing Flood;
While piled in Heaps, on either side,
the solid Waters stood.
13 A wond'rous Pillar led them on,
compos'd of Shade and Light;
A sheltring Cloud it prov'd by day,
and leading Fire by Night.
14 When drought oppress'd 'em, where no
the Wilderness supply'd, (Stream
He cleft the Rock, whose flinty Breasts
dissolv'd into a Tide.
15 Streams from the solid rock he brought
which down in Rivers.
16 That trav'ling with their Camp, each day
renew'd the Miracle.
17 Yet there they sinn'd against him more
provoking the most High;
In that same Desert where he did
their fainting Souls supply.
18 They first incens'd him in thir hearts
that did his Pow'r distrust;
And long'd for Meat, nor urg'd by want,
but to indulge their lust.
19 Then utter'd their blaspheming Doubts
"Can God, say they, prepare
A table in the Wilderness,
"set out with various Fears?
20 "He smote the flinty Rock, ('tis true)
"and gushings streams ensu'd;
But can he Corn and Flesh provide
for such a Multitude?
21 The Lord with Indignation heard:
from Heav'n avenging Flame

On Jacob fell, consuming Wrath
on thankless Is'el came.
22 Because their unbelieving hearts
in God would not confide,
Nor trust his care, who had from heav'n
their wants so oft supply'd.
23 Tho' he had made his clouds discharge
Provisions down in show'rs;
And, when earth fail'd, reliev'd their needs
from his Celestial Stores.
24 Tho' tasteful Manna was rain'd down
their hunger to relieve;
Tho' from the stores of heav'n they did
sustaining Corn receive
25 Thus Man with Angels sacred food,
ingrateful man was fed;
Nor sparingly, for still they found
a plenteous Table spread.
26 From heaven he made an east wind
then did the south command, (blow,
27 To rain down flesh, like dust, and fowls
like Seas unnumber'd Sand.
28 Within their trenches he let fall
the luscious easie Prey,
And all around their spreading Camp
the ready booty lay.
29 They fed, were fill'd: he gave 'em leave
their appetites to feast;
30, 31. Yet still their wanton lust crav'd
nor with their hunger ceas'd. (on,
But whilst in their luxurious Mouthes,
they did their dainties chew
The wrath of God smote down their chiefs,
and Is'el's chosen slew.

Part 2.

32 Yet still they nu'd, nor would afford
his Miracles belief;
33 Therefore, thro' fruitless travels, he
consum'd their lives in grief.
34 When some were slain, the rest return'd
to God with early Cry;
35 Ow'd him the rock of thir defence,
their Saviour, God most high.
36 But this was feign'd submission all,
their heart their tongue belie'd;
37 Their heart was still perverse, nor
firm in his League abide. (would
38 Yet full of mercy, he forgave,
nor did with Death chastise;
But turn'd his kindred wrath aside,
or would not let it rise.
39 For he rememb'rd they were flesh,
that

- that could not long remain ;
 A murr'ning wind that's quickly past,
 and ne'er returns again.
- 40 How oft did they provoke him there,
 how oft his Patience grieve,
 In that same Desert where he did
 their fainting Souls relieve ?
- 41 They tempted him by turning back,
 and wickedly repaid ;
 When *Israel's* God refus'd to be
 by their desires con'd.
- 42 Nor call'd to mind the hand and day
 that their Redemption brought ;
- 43 His Signs in *Egypt*, wondrous works
 in *Zion's* Valley wrought.
- 44 He turn'd their Rivers into blood,
 that man and beast forbore,
 And rather chose to dye of thirst
 than drink the putrid Gore.
- 45 He sent devouring swarms of Flies,
 hoarse Frogs annoy'd their Soil ;
- 46 Locusts and Caterpillers reapt
 the harvest of their toil.
- 47 Their Vines with battering hail were
 with frost the Fig-tree dyes ; (broke
- 48 Lightning & hail made flocks & herds
 one gen'ral Sacrifice.
- 49 He turn'd his anger loose, and set
 no time for it to cease ;
 And, with their Plagues, bad angels sent
 their torments to increase.
- 50 He clear'd a passage for his Wrath
 to ravage uncontroll'd ;
 The Murrain on their firstlings seiz'd
 in every field and fold.
- 51 The deadly Pest from Beast to Man,
 from Field to City came :
 It slew their Heirs, their eldest hopes,
 thr' all the tents of *Ham*.
- 52 But his own tribe, like folded Sheep,
 he brought from their distress ;
 And then conducted like a flock
 the out the Wilderness.
- 53 He led 'em on, and in their way
 no cause of fear they found ;
 But march'd securely through those deeps
 in which their foes were drown'd.
- 54 Nor ceas'd his care, till them he
 safe to his promis'd land, (brought
 And to his holy Mount, the Prize
 of his victorious Land.
- 55 To them the out-cast Heathens hand

he did by lot divide ;
 And in their foes abandon'd Tents
 made *Israel's* tribes reside,

Part 3.

- 56 Yet still they tempted, still provok'd
 the wrath of God most high ;
 Nor would to practise his commands
 their stubborn hearts apply.
- 57 But in their faithless Fathers steps
 perversly chose to go ;
 They turn'd aside like arrows shot
 from some deceitful bow.
- 58 For him to fury they provok'd
 with Altars set on high ;
 And with their graven Images
 inflam'd his jealousy.
- 59 When God heard this, on *Israel's* tribes
 his wrath and hatred fell ;
- 60 He quitted *Shilo*, and the tents
 where once he chose to dwell.
- 61 To vile Captivity his Ark,
 his glory to disdain :
- 62 His people to the Sword he gave,
 nor would his wrath restrain.
- 63 Destructive War, their ablest youth
 untimely did confound ;
 No virgin was to the Altar led,
 with nuptial Garlands crown'd.
- 64 In fight the Sacrificer fell,
 the Priest a victim bled ;
 And widows who their death should mourn
 themselves of grief were dead.
- 65 Then, as a gyan, rous'd from sleep,
 whom Wine had throughly warm'd,
 Shouts aloud ; the Lord awak'd,
 and his proud foe alarm'd.
- 66 He smote their host, that from the
 a scatter'd Remnant came, (field
 With wounds imprinted on their backs
 of everlasting shame.
- 67 With conquest crown'd he *Joseph's* tears
 and *Ephraim's* Tribe forsook.
- 68 But *Judah* chose, and *Sion's* Mount
 for his lov'd dwelling took.
- 69 His temple he erected there,
 with Spires exalted high ;
 While deep and fixt, as that of earth,
 the strong foundations lie.
- 70 His faithful Servant *David* too
 he for his choice did own,
 And from the Sheeps-folds him advanc'd
 to sit on *Judah's* throne.

11 From tending on the seeming Ewes,
he brought him forth, to feed
His own Inheritance, the tribes
of *Israel's* chosen seed.
12 Exalted thus, the Monarch prov'd
a faithful Shepherd still;
He fed them with an upright heart,
and guided them with skill.

Psalm 79.

Behold, O God, how *Heaven* hosts
have thy possession seiz'd;
thy sacred house they have desl'd,
thy holy City raz'd.

The mangled Bodies of thy Saints
abroad unburied lay;
their flesh expos'd to savage Beasts,
and ravenous birds of Prey.

Quite thro' *Jerusalem* was their blood
like common Water shed;
and none, were left alive to pay
last Duties to the Dead.
The neighboring lands our small remains
the loud reproaches wound;
and we a laughing-stock are made
to all the nations round.

How long wilt thou be angry, Lord,
must we forever mourn?
shall thy devouring jealous rage
like fire, forever burn?
On foreign lands that knew not thee,
thy heavy Vengeance shew'r;
those sinful Kingdoms let it crush
that have not own'd thy Pow'r.

For their devouring jaws have prey'd
on *Jacob's* chosen Race;
and to a barren Desert turn'd
their fruitful dwelling-place.
O think not on our former sins,
but speedily prevent
the utter ruin of thy Saints,
almost with sorrow spent.

Thou God of our Salvation, help,
and free our Souls from blame;
shall our pardon and defence
exalt thy glorious Name.
Let Infidels that, scoffing, say,
where is the God they boast?
Vengeance, for thy slaughter'd Saints,
pursue thee to their Cost.

Lord, hear the sighing Prisoners moan,
thy saving Pow'r extend;
reserve the wretches, doom'd to dye,

from that untimely end.
12 On them, who us oppress, let all
our Sufferings be repaid;
Make their Confusion sev'n times more
than what on us they laid.
13 So we, thy People and thy Flock,
shall ever praise thy name;
And with glad hearts our grateful thanks
from age to age proclaim.

Psalm 80.

O *Israel's* Shepherd, *Joseph's* Guide,
our pray'rs to thee, vouchsafe to hear,
Thou that dost on the Cherubs ride,
again with solemn State appear.
Behold, how *Benjamin* expects,
with *Ephraim* and *Manassah* joyn'd,
In our Deliverance the effects
of thy resistless strength to find.

3 Do thou convert us, Lord, do thou
the lustre of thy face display;
And all the ills we suffer now,
like scatter'd Clouds shall pass away.
4 O thou, whom heav'nly hosts obey,
how long shall thy fierce anger burn?
How long thy suffering people pray,
and to their Pray'rs have no return?

5 When hungry, we are forc'd to drench
our scanty food in floods of wo;
When dry, our raging thirst we quench
with streams of tears that largely flow.
6 For us the *Heathen* nations round,
as for a common prey, contest;
Our foes with spiteful joy abound,
and at our lost Condition jest.

7 Do thou, convert us, Lord, do thou
the lustre of thy face display;
And all the ills we suffer now,
like scatter'd Clouds shall pass away.

Part 2.

8 Thou brought'st a Vine from *Egypt's* land,
and casting out the *Heathen* Race,
Didst plant it with thy own right-hand,
and firmly fix it in their place.

9 Before it thou prepar'd'st the way,
and made it take a lasting root,
Which blest with thy indulgent ray,
o'er all the land did widely shoot.

10, 11. The hills were cover'd with its
its goodly boms did *Cedars* seem (thude)
its branches to the Sea were spread,
and reacht to proud *Euphrates* stream.

- 12 Why then hast thou its *hedge o'erthrown*,
which thou hadst made so firm & strong?
Whilst all its grapes, defenceless grown,
are pluckt by those that pass along.
- 13 See how the bristling forest Boar
with dreadful fury lays it waste;
Hark how the savage Monsters roar,
and to their helpless Prey make haste.

Part 3.

- 14 To thee, O God of hosts, we pray;
thy wonted goodness, Lord, renew:
From heav'n, thy throne, this vine survey,
and her sad state with pity view.
- 15 Behold the Vineyard, made by thee,
which thy right-hand did guard so long,
And keep that branch from danger free,
which for thy self thou mad'st so strong.
- 16 To winking flames 'tis made a prey,
and all its spreading bows cut down,
At thy rebuke they soon decay,
and perish at thy dreadful frown.
- 17 Crown thou the King with good success,
by thy right hand secur'd from wrong;
The Son of Man in mercy bless,
whom for thy self thou mad'st so strong.
- 18 So shall we still continue free
from whatsoever deserves thy blame;
And, if once more reviv'd by thee,
will always praise thy holy Name.
- 19 Do thou convert us, Lord, do thou
the lustre of thy face display;
And all the Ills we suffer now,
like scatter'd Clouds, shall pass away.

Psalm 81.

- T**O God, our never failing strength
with loud applauses sing;
And jointly make a cheerful Noise
to *Jacobs* awful King.
- 2 Compose a hymn of Praise, and touch
your Instruments of Joy;
Let Psalteries and pleasant Harps
Your grateful skill employ.
- 3 Let trumpets at the great new Moon
their joyful Voices raise,
To celebrate th' appointed time,
the solemn day of Praise.
- 4 For this a Statute was of old,
which *Jacobs* God decreed,
To be with pious care observ'd:
by *Israel's* chosen Seed.
- 5 This he, for a memorial fixt,

when freed from *Egypt's* Land,
Strange nations barb'rous speech we heard,
but could not understand.

- 6 "Your burthen'd shoulders I reliev'd,
(thus seems our God to say)
"Your servile hands by me were freed
"from lab'ring in the Clay.
- 7 Your Ancestors, with wrongs oppress'd,
to me for aid did call;
With pity I their sufferings saw,
and set them free from all.
- They sought for me, and from the Cloud,
in thunder I reply'd;
At *Meriba's* contentious Stream
their Faith and Duty try'd.

Part 2.

- 8 While I my solemn Will declare-
my chosen People hear;
If thou, O *Israel*, to my words
wilt lend thy list'ning ear;
- 9 Then shall no God besides my self
within thy Coasts be found;
Nor shalt thou worship any God
of all the Nations round.
- 10 The Lord thy God am I, who thee
brought forth from *Egypt's* Land;
'Tis I that all thy just desires
supply with liberal hand.
- 11 But they, my chosen Race, refus'd
to hearken to my voice;
Nor would rebellious *Israel's* Sons
make me their happy choice.

Psalm 82.

- G**OD in the great Assembly stands
where his impartial eye
in state surveys the earthly gods,
and does their judgments try
- 2, 3. How dare you then unjustly judge,
or be to sinners kind?
Defend the Orphans and the Poor,
let such your justice find.
- 4 Protect the humble helpless man,
reduc'd to deep Distress,
And let not him become a prey
to such as would oppress.
- 5 They neither know, nor will they learn,
but blindly rove and stray;
Justice & Truth, the worlds great Props,
through all the land decay.
- 6 Well then may God in anger say,
"I've call'd you by my Name,

I've said, ye are Gods, and all ally'd
 "to the most High in fame.
 "But nevertheless your unjust Deeds
 ta strict account I'll call;
 You all shall dye like common Men,
 "like other Tyrants fall.

Arise, and thy just judgments, Lord,
 through out the earth display;
 and all the nations of the world
 shall own thy righteous sway.

Psalm 83.

Hold not thy peace, O Lord our God,
 no longer silent be;
 for with consenting quiet looks
 our ruin calmly see!
 For lo! the tumults of thy foes
 o'er all the land are spread;
 and those who hate thy Saints, and thee,
 lift up their threatening head.

Against thy zealous People, Lord,
 they craftily combine;
 and to destroy thy chosen Saints
 have laid their close design.
 "Come, let us cut them off (say they)
 "their nation quite deface;
 That no remembrance may remain
 "of *Israel's* hated race.

Thus they against thy Peoples peace
 consult with one consent;
 and differing nations joyntly leagu'd,
 their common Malice vent.
 The *Ismaelites*, that dwell in tents,
 with War-like *Edom* joynd,
 and *Moab's* Sons our ruine vow,
 With *Hagar's* race combin'd.

Proud *Ammon's* off-spring, *Geball* too,
 with *Amaleck* conspire;
 The lords of *Palastine*, and all
 the wealthy Sons of *Tyre*.
 All these, the strong *Assyrian* King
 their firm ally have got,
 Who with a powerful Army aids
 the incestuous Race of *Lor*.

Psalm 84.

O God of hosts, the mighty Lord,
 how lovely is the place
 where thou, enthron'd in glory, shew'st
 the brightness of thy face!
 My longing Soul faints with desire
 to view thy blest abode;

M

My panting heart and flesh cry out
 for thee the living God.

3 The birds, more happy far than I,
 around thy temple throng;
 Securely there they build, and there
 securely hatch their young.

4 O Lord of hosts, my King and God,
 how highly blest are they,
 Who in thy temple always dwell,
 and there thy Praise display.

5 Thrice happy they, whose choice has
 their sure protection made; (thee)
 Who long to tread the sacred ways
 that to thy dwelling lead!

6 Who pass thro' *Bacah's* thirsty vale,
 yet no refreshment want;
 Their pools are fill'd with rain, which thou
 at their request dost grant.

7 Thus they proceed from strength to strength
 and still approach more near,
 Till all on *Sion's* holy Mount,
 before their God appear.

8 O Lord, the mighty God of hosts,
 my just request regard;
 Thou God of *Jacob*, let my Prayer
 be still with favour heard!

9 Behold, O God, for thou alone
 canst timely aid dispense;
 On thy anointed Servant look,
 be thou his strong defence.

10 For in thy Courts one single day
 'tis better to attend,
 Than, Lord, in any place besides
 a thousand days to spend.

Much rather in Gods House will I
 the meanest Office take,
 Than in the wealthy tents of sin
 my pompous dwelling make.

11 For God is both our Sun and Shield,
 will Grace and Glory give,
 And no good thing will he with-hold
 from them that justly live.

12 Thou God, whom heavenly hosts obey,
 how highly blest is he,
 Whose hope and trust, securely plac'd,
 is still repos'd on thee.

Psalm 85.

Lord, thou hast granted to thy land,
 the favours we implor'd;
 And faithful *Jacob's* captive Race
 hast graciously restor'd.

2, 3

3. Thy Peoples *sins* thou hast absolv'd,
and all their Guilt defac'd;
Thou hast not let thy wrath flame on,
nor thy fierce anger last.

4 O God our Saviour; all our hearts
to thy obedience turn;
That quench't with our repenting tears,
thy wrath no more may burn.

5. 6. For why shouldst thou be angry still,
and Wrath so long retain?

Revive us, Lord, and let thy Saints
thy wanted Comfort gain.

6 Thy gracious favour, Lord, display,
which we have long implor'd,
And for thy wondrous Mercy's sake
thy wanted aid afford.

8 Gods answer patiently I'll wait,
for he, with glad Success,
(If they no more to folly turn)
his mourning Saints will bless.

9 To all that fear his holy Name
his sure Salvation's near;
And in its former happy state
our Nation shall appear.

10 For Mercy now with Truth is joyn'd,
and Righteousness with Peace,
Like kind Companions absent long,
with friendly Arms imbrace.

12, 13. Truth from earth shall spring, whilst
shall streams of Justice pour; (heav'n
And God, from whom all goodness flows,
shall endless Plenty show'r.

13 Before him Righteousness shall march,
and his just Paths prepare;
Whilst we his holy steps pursue,
with constant zeal and care.

Psalm 86.

TO my Complaint, O Lord my God,
thy gracious Ear encline:
Hear me, distressed, and destitute
of all Relief but thine!

2 Do thou, O God, preserve my Soul,
that does thy Name adore:

Thy Servant keep, and him, whose trust
relies on thee, restore.

3 To me, who daily thee invoke,
thy Mercy, Lord, extend:

4 Refresh thy Servants Soul; whose hopes
on thee alone depend.

5 Thou, Lord, art good, nor only good,
but prompt to Pardon too;

Of plenteous Mercy to all these
who for thy Mercy sue.

6 To my repeated humble Pray'r,
O Lord, attentive be!

7 When troubl'd, I on thee will call,
for thou wilt answer me.

8 Among the gods there's none like thee
O Lord, alone Divine!

To thee as much inferiour they,
as are their Works to thine.

9 Therefore their great Creator, thee,
the Nations shall adore;

Their long mis-guided Pray'rs and Praise,
to thy blest Name restore.

10 All shall confess thee great, and great
the Wonders thou hast done:

Confess thee God, the God suprem,
confess thee God alone.

Part 2.

11 Teach me thy way, O Lord, and I
from truth shall never depart:

In reverence to thy sacred Name
devoutly fix my heart.

12 Thee will I praise, O Lord my God,
Praise thee with heart sincere,

And to thy everlasting Name
eternal *Trophys* rear.

13 Thy boundless Mercy shewn to me
transcends my power to tell,
For thou hast oft redeem'd my Soul
from lowest depths of Hell.

14 O God, the Sons of Pride and strife
have my Destruction sought,
Regardless of thy Power, that oft
has my Deliverance wrought.

15 But thou thy constant goodness didst
to my assistance bring,

Of Patience, Mercy and of truth,
thou everlasting Spring!

16 O bounteous Lord, thy grace & strength
to me thy Servant show;

Thy kind Protection, Lord, on me,
thine hand-maid's Son, bestow.

17 Some signal give, which my proud foes
may see with shame and rage,

When thou, O Lord, for my Relief
and Comfort dost engage.

Psalm 87.

Gods temple crowns the holy Mount,
the Lord there condescends to dwell,

2 His *Sion's* Gates, in his account,
our *Israel's* fairest tents excel.
3 Fame, glorious things of thee shall sing,
O City of th' almighty King.
4 I'll mention *Rahab* with due praise
in *Babylon's* applauses joyn,
The fame of *Ethiopia* raise,
with that of *Tyre* and *Palestine*;
And grant that some, amongst them born,
their age and Country did adorn.

5 But still, of *Sion* I'll aver,
that many such from her proceed;
Th' almighty shall establish her,
6 His gen'ral List shall shew, when read,
that such a Person there was born,
and such did such an age adorn.
7 He'll *Sion* and with Numbers fill'd,
of such as merit high Renown;
For Hand and Voice, Musicians skill'd,
and (her transcending fame to crown)
Of such the shall Successions bring,
like Waters from a living Spring.

Psalm 88.

TO thee, my God and Saviour, I
by day and night address my Cry.
2 Vouchsafe my mournful Voice to hear,
to my Distress incline thine ear.
3 For Seas of trouble me invade,
my Soul draws nigh to death's cold shade;
4 Like one whose strength & hopes are fled,
they number me among the Dead.

5 Like those, who, shrouded in the grave,
from thee no more remembrance have,
cast off from thy sustaining care,
6 Down to the confines of Dispair,
7 Thy Wrath has hard upon me lain,
afflicting me with restless Pain;
me all thy mountain Waves have prest,
too weak, alas, to bear the least.

8 Remov'd from friends, I sigh alone,
in a loath'd Dungeon laid, where none
a visit will vouchsafe to me,
confind, past hopes of liberty.
9 My eyes from weeping never cease,
they waste, but still my griefs increase;
yet daily, Lord, to thee I pray'd,
with out-stretcht hands invoc't thy aid.

10 Wilt thou by Miracle revive
the dead, whom thou forsook'st alive?
from death restore thy praise to sing,
whom thou from prison wouldst not bring

11 Shall the mute grave thy love confess?
a mold'ring tomb, thy faithfulness?
12 Thy truth and pow'r Renown obtain,
where darkness and oblivion reign?
13 To thee, O Lord, I cry, forlorn,
my Pray'r prevents the early Morn.
14 Why hast thou, Lord, my Soul forsook,
not once vouchsaf't a gracious look?
15 Prevailing Sorrows beat me down,
which from my Youth with me have grown
thy terrors past distract my mind,
and fears of blacker days behind.
16 Thy Wrath has burst upon my head,
thy terrors fill my soul with dread;
17 Environ'd as with Waves combin'd,
and for a gen'ral Deluge joyn'd.
18 My Lovers, Friends, Familiars, all
removed from sight, and out of call,
to dark Oblivion all retir'd,
dead, or at least to me expir'd.

Psalm 89.

THY Mercys, Lord, shall be my Song,
my Song on them shall ever dwell,
to ages yet unborn, my tongue
thy never failing truth shall tell.
2 I have affirm'd, and still maintain,
thy Mercy shall forever last,
thy Truth, that does the heav'ns sustain,
like them shall stand for ever fast.
3 Thus spak'st thou by thy Prophets voice,
"With David I a league have made;
"to him my servant and my choice,
"by solemn Oath this Grant convey'd;
4 "While earth, and seas, & skies endure,
"thy Seed shall in my sight remain;
"to them thy throne I will ensure,
"they shall to endless ages reign.

For such stupendious truth and love
both heav'n and earth just praises owe,
by choirs of Angels sung above,
and by assembled Saints below.
6 What Seraph of celestial birth
to vie with *Israel's* God shall dare?
or who among the gods of earth,
with our almighty Lord compare?
7 With reverence and religious Dread,
his Saints should to his temple press;
his fear thro' all their hearts should spread,
who his almighty Name confess.
8 Lord God of Armies, who can boast
of strength or power, like thine renown'd?

- of such a num'rous faithful host,
as that which does thy *throne* surround;
- 9 Thou dost the lawless Sea controul,
and change the prospect of the Deep,
thou mak'st the sleeping Billows rowl,
thou mak'st the rowling Billows sleep.
- 10 Thou brak'st in pieces *Rababs* Pride,
and didst oppressing Power disarm;
thy scatter'd foes have dearly try'd
the force of thy reus'd Arm?
- 11 In thee the sov'reign Right remains
of earth and heav'n; thee, Lord, alone
the world, and all that it contains,
their Maker and Preserver own.
- 12 The Poles on which the globe does rest
were form'd by thy creating Voice;
Tabor and *Hermion*, East and West,
in thy sustaining pow'r rejoyce.
- 13 Thy arm is mightv, strong thy hand,
yet, Lord, thou dost with justice reign;
- 14 Possess of absolute Command,
thou truth and Mercy dost maintain.
- 15 Happy, thrice happy they, who hear
thy sacred trumpet's joyful sound,
who may at Festivals appear
with thy most glorious presence crown'd.
- 16 Thy Saints shall always be o'er-joy'd,
who on thy sacred Name rely
and in thy righteousness employ'd,
above their foes be rais'd on high.
- 17 For in thy strength they shall advance,
whose conquests from thy favour spring.
- 18 The Lord of Hosts is our Defence,
and *Israel's* God our *Israel's* King.
- 19 Thus spak'st thou by thy Prophets voice,
"A mighty Champion I will send,
"from *Judah's* tribe have I made choice
"of one who all the rest defend
- 20 "My Servant *David* I have found,
"with holy Oil anointed him;
- 21 "Him shall the hand support that crown'd,
and guard, that gave the Diadem.
- 22 "No prince from him shall tribute force
"no Son of Strife shall him annoy;
- 23 "His spiteful foes I will disperse,
"and them before his face destroy.
- 24 "My truth & grace shall him sustain;
"his Armies, in well-order'd Ranks,
- 25 "Shall conquer, from the *Tyrim* main,
"to *Tigris* and *Euphrates* Banks;
- 26 "Me for his Father he shall take,
"His God and Rock of Safety call,

- 27 "Him I my first-born Son will make,
"and earthly Kings his Subjects all.
- 28 "O him my Mercy I'll secure,
my Covenant make for ever fast.
- 29 "His Seed for ever shall endure,
"his *Throne* till *baalim* dissolves, shall last

Part 3.

- 30 "But if his Heirs my Law forsake,
"and from my sacred Precepts stray;
- 31 "If they my righteous Statutes break,
"nor strictly my Commands obey;
- 32 "Their uns I'll visit with a rod,
"and for their folly make them smart;
- 33 "Yet will not cease to be their God,
"nor from my truth, like them, depart.
- 34 "My Covenant I will ne'er revoke,
"but in remembrance fast retain;
"the thing that once my lips have spoke
"shall in eternal force remain.
- 35 "Once have I spoke, but once for all,
"and made my Holiness the eye,
"that I my Grant will ne'er re-call,
"nor to my Servant *David* lie.
- 36 "Whose *Throne* & Race the constant Sun
"shall, like his course, establish see;
- 37 "Of this my *Oath*, thou conscious Moon
"in heav'n my faithful Witness be.
- 38 Such was thy gracious Promise, Lord,
but thou hast now our tribes forsook,
thy own anointed hast abhor'd,
and turn'd on him thy wrathful look.

Psalm 90.

- O Lord, the Saviour and Defence
of us thy chosen Race;
From age to age thou still hast been
our sure abiding place. (forth,
- 2 Before thou brought'st the Mountains
or the earth and world didst frame,
Thou always wert the mighty God,
and ever art the same.
- 3 Thou turnest Man, O Lord, to Dust
of which he first was made;
And when thou speak'st the word, Return,
'tis instantly obey'd.
- 4 For in thy sight a thousand years
are like a Day that's past,
Or like a Watch in dead of night,
whose hours unminded waste.
- 5 Thou sweep'st us off, as with a flood,
we vanish hence like Dreams;
At first we grow like grass that feels
the Sun's reviving Beams.

6 But howsoever fresh and fair
its Morning-beauty shows,
'Tis all cut down and wither'd quite
before the ev'ning close.

7, 8. We by thine Anger are consum'd,
and by thy Wrath dismay'd;
Our publick Crimes and secret Sins
before thy sight are laid.

9 Beneath thy Angers sad effects
our drooping days we spend;
Our unregarded years break off
like tales that quickly end.

10 Our term of Time is Seventy Years,
an Age that few survive;
But if, with more than common strength
to eighty we arrive,
Yet then our boasted Strength decays,
to Sorrow turn'd and Pain,
So soon the slender thread is cut,
and we no more remain.

Part 2.

11 But who thy Anger's dread effects
does, as he ought, revere?
And yet thy Wrath does fall or rise,
as more or less we fear.

12 So teach us, Lord, th' uncertain Sum
of our short Days, to mind,
That to true Wisdom all our hearts
may ever be inclin'd.

13 O to thy Servants, Lord, return,
and speedily relent!
As we forsake our Sins, do thou
revoke our Punishment.

14 To satisfy and cheer our Souls,
thy early Mercy send,
That we may all our days to come,
in joy and comfort spend.

15 Let happy times with large amends
dry up our former tears,
equal at the Last the term
of our afflicted years.

16 To all thy Seryants, Lord, let this
thy wond'rous Work be known,
And to our offspring yet unborn,
thy glorious Power be shown.

17 Let thy bright Rays upon us shine,
give thou our Work Success,
The glorious Work we have in hand,
do thou vouchsafe to bless.

Psalm 91.

HE that has God his guardian made,
shall, under the Almighty's shade,

Secure and undisturbed abide.

2 Thus to my Soul, of him I'll say,
he is my fortress and my stay,
my God in whom I will confide.

3 His tender love and watchful care
shall free thee from the fowlers snare,
and from the noisom Pestilence:

4 He over thee his wings shall spread,
and cover thy unguarded head;
his Truth shall be thy strong defence.

5 No terrors that surprize by night,
shall thy undaunted courage fright;
nor deadly shafts that fly by day;

6 Nor plague of unknown Rise, that kills
in darkness, nor infectious ills,
that in the hottest Season slay.

7 A thousand at thy side shall dye,
at thy right hand ten thousand lie,
while thy firm healeth untouched remains.

8 Thou only shalt look on, and see
the Wicked's dismal tragadie,
and count the sinner's mournful gains.

9 Because with well-plac'd confidence,
thou mak'st the Lord thy sure defence,
and on the highest dost rely:

10 Therefore no ill shall thee befall,
nor to thy healthful dwelling shall
any infectious Plague draw nigh.

11 For he, through out thy happy days,
to keep thee safe in all thy ways,
shall give his angels strict commands.

12 And they, lest thou shouldst meet
with some rough stone to wound thy feet,
shall bear thee safely in their hands.

13 Dragons and Asps that thirst for blood,
and Lyons roaring for their food,
beneath his conquering feet shall lie.

14 Because he lov'd and honour'd me,
therefore (says God) I'll set him free,
and fix his glorious throne on high.

15 He'll call; I'll answer when he calls,
and rescue him when ill befalls;
I'll increase his honour and his wealth.

16 And when, with undisturbed content,
his long and happy life is spent,
his end I'll crown with saving health.

Psalm 92.

How good and pleasant must it be,
to thank the Lord most high;
And with repeated Hymns of Praise,

his Name to magnifie,
 2 With ev'ry Morning's early dawn,
 his goodness to relate;
 And of his constant Truth, each night,
 the glad effects repeat.

3 To ten-string'd Instrument we'll sing,
 with tuneful Psalteries join'd,
 And to the Harp, with solemn sounds,
 for sacred use design'd.

4 For thro' thy wondrous works, O Lord,
 how deep are thy Decrees!
 Whose winding tracts, in secret laid,
 no stupid Sinner sees.

5 He little thinks, when wicked men,
 like grass, look fresh and gay,
 How soon their short-liv'd Splendor must
 for ever pass away.

6, 9. But thou, my God, art still most high,
 and all thy lofty foes,
 Who thought they might securely sin,
 shall be o'erwhelm'd with Woes.

10 Whilst thou exalt'st thy sovereign pow'r,
 and mak'st it largely spread;
 And with refreshing Oyl anoint'st
 my consecrated head.

11 I soon shall see my stubborn foes
 to utter Ruin brought,
 And hear the dismal end of those
 who have against me fought.

12 But righteous men, like fruitful Palms,
 shall make a glorious show,
 As Cedars that on Lebanon
 in stately order grow.

13, 14. These, planted in the house of God,
 within his Courts shall thrive;
 Their vigour and their lustre both
 shall in old age revive.

15 Thus will the Lord his Justice show,
 and God's my strong defence,
 Shall due Rewards to all the world
 impartially dispense.

Psalm 93.

With glory clad, with strength array'd,
 the Lord that o'er all nature reigns,
 The worlds foundations strongly laid,
 and the vast fabric still sustains.

2 How surely stablish'd is thy Throne!
 which shall no change or period see;
 For thou, O Lord, and thou alone,
 art God from all eternity.

3, 4. The floods, O Lord, lift up their voices.

and toss the troubled Waves on high;
 But God above can still their noise,
 and make the angry Sea comply.
 5 Thy Promise, Lord, is ever sure,
 and they that in thy house would dwell,
 That happy station to secure,
 must still in holiness excel.

Psalm 94.

O God, to whom Revenge belongs,
 thy Vengeance now disclose;
 Arise, thou Judge of all the earth,
 and crush thy haughty foes.

3, 4. How long, O Lord, shall sinful men
 their solemn Triumphs make?
 How long their wicked Actions boast
 and insolently speak?

5, 6. Not only they thy Saints oppress,
 but, unprovok'd they spill
 The Widows and the Strangers Blood,
 and helples Orphans kill.

7 "And yet the Lord shall ne'er perceive,
 (profanely thus they speak)
 "Nor any notice of our deeds
 "the God of Jacob take.

8 At length, ye stupid fools, your wants
 endeavour to discern,
 In folly will ye still proceed,
 and Wisdom never learn?

9, 10. Can he be deaf who form'd the ear,
 or blind who fram'd the Eye?
 Shall Earth's great Judge not punish those
 who his known Will defy?

11 He fathoms all the thoughts of men,
 to him their hearts lie bare;
 His eye surveys them all, and sees
 how vain their Counsels are.

Part 2.

12 Blest is the man, whom thou, O Lord,
 in kindness dost chastise,
 And by thy sacred Rules to walk
 dost lovingly advise.

13 This man shall rest and safety find
 in seasons of Distress;
 Whilst God prepares a Pit for those
 that stubbornly transgress.

14 For God will never from his Saints
 his favour wholly take;
 His own possession and his lot
 he will not quite forsake.

15 The World shall then confess thee just
 in all that thou hast done;

And those that chuse thy upright ways
shall in those Paths go on.

16 Who will appear in my behalf,
when wicked men invade ?

Or who, when Sinners would oppress,
my righteous Cause shall plead ?

17, 18, 19. Long since had I in silence slept,
but that the Lord was near,

To stay me when I slip, when sad
my troubled heart to cheer,

20 Wilt thou, who art a God most just,
their sinful Throne sustain,

Who make the Law a fair pretence,
their wicked ends to gain ?

21 Against the lives of righteous men
they form their close design,
And blood of Innocents to spill
in solemn league combine,

22 But my Defence is firmly plac'd
in God the Lord most high :

He is my Rock, to which I may
for Refuge always fly.

23 The Lord shall cause their ill Designs
on their own heads to fall :

He in their sins shall cut them off,
our God shall slay them all.

Psalm 95.

O Come, loud Anthems let us sing,
Loud thanks to our almighty King ;

For we our Voices high should raise,
When our Salvation's Rock we praise.

Into his Presence let us haste,
To thank him for his favours past ;

To him address in joyful Songs,
The Praise that to his Name belongs.

For God the Lord, enthron'd in state,
Is, with unrival'd glory, great ;

A King Superiour far to all,
Whom God's the *Heaven* fully call.

The depths of Earth are in his hand,
Her secret Wealth at his command ;

The strength of Hills that reach the
Subjected to his Empire lies. (skies,

The rouling Ocean's vast Abyss,
By the same foreign Right is his ;

'Tis mov'd by his Almighty hand,
That form'd and fix'd the solid land.

O let us to his Courts repair,
And bow with adoration there,
Down on our knees devoutly all
Before the Lord our Maker fall.

7 For he's our God, our Shepherde
His flock and Pasture, sheep are we.
If then you'll (like his flock) draw near,
To day, if you his Voice will hear.

8 Let not your harden'd hearts renew,
Your fathers Crimes & Judgments too,
Nor here provoke my wrath, as they
In desert Plains of *Meribah* ;

9 When thro' the Wilderness they mov'd,
And me with fresh temptations prov'd,
They still, through unbelief, rebell'd.
While they my wondrous works beheld.

10, 11. They, 10 years, my patience prov'd,
Tho' I daily their wants reliev'd ;
Then---'Tis a faithless Race, I said,
Whose heart from me has *always* fly'd.

They ne'er will tread my righteous path,
Therefore to them in settled Wrath,
Since they despis'd my Rest, I swear
That they should never enter there.

Psalm 96.

Since to the Lord a new-made Song,
let earth, in one assembled throng
her common Patron's praise resound.

2 Sing to the Lord, and bless his Name,
from day to day his Praise proclaim,
who us has with Salvation crown'd.

3 To *Heaven* lands his fame rehearse,
his Wonders to the Universe.

4 He's great, and greatly to be prais'd,
in Majesty and Glory rais'd
above all other Deities.

5 For Pageantry and Idols all
are they whom gods the heathen call ;
he only rules who made the skies.

6 With Majesty and Honour crown'd,
beauty & strength his throne surround.

7 Be therefore both to him restor'd
by you, who have false gods ador'd,
ascribe due honour to his Name ;

8 Peace offerings on his Altar lay,
before his throne your homage pay,
which he, and he alone can claim.

9 To worship at his sacred Court,
let all the trembling World resort.

10 Proclaim aloud, *Jehovah* reigns,
whose Power the Universe sustains,
and banish Justice will restore ;

11 Let therefore heav'n new joys confess,
and heav'nly Mirth let earth express,
its loud Applause the Ocean roar

Its mute Inhabitants rejoyce,
And for this Triumph find a Voice.

- 12 For joy let fertile Valleys sing,
the cheerful *groves* their tribute bring;
the tuneful Quire of Birds awake,
- 13 The Lords approach to celebrate,
who now sets out with awful state,
his Circuit through the earth to take.
From *heav'n*, to judge the world, *he's come*,
With Justice to reward and doom.

Psalm 97.

- J**ehovah reigns, let all the earth
in his just Government rejoyce,
Let all the Isles with sacred Mirth,
in his applause unite their Voice.
- 2 Darkness, and clouds of awful shade,
his dazling Glory shroud in state;
Justice and Truth his Guards are made,
and fixt by his Pavilion, wait.
 - 3 Devouring fire before his face
his foes around with vengeance strook;
 - 4 His Lightnings set the world on blaze,
Earth saw it, and with terror shook.
 - 5 The proudest hills his Presence felt,
their *height* nor *strength* could *help afford*.
The proud st hills like wax did melt
in presence of the Almighty Lord.
 - 6 The heav'ns, his righteousness to show,
with storms of Fire our foes pursu'd,
And all the trembling world below,
have his descending glory view'd.
 - 7 Confounded be their impious host,
who make the gods to whom they pray,
All who of Pageant-Idols boast;
to him, ye gods, your worship pay.
 - 8 Glad *Sion* of thy triumph heard,
and *Judah's* daughters were o'erjoy'd,
Because thy righteous judgments, Lord,
have *Pagan* pride and power destroy'd.
 - 9 For thou, O God, art seated high,
above earth's potentates enthron'd;
Thou, Lord, unrivall'd, in the sky,
supream by all the Gods art own'd.
 - 10 You, who to serve this Lord aspire,
abhor what's ill, and truth esteem:
He'll keep his Servants soul entire,
and them from wicked hands redeem.
 - 11 For seeds are sown of glorious light,
a future harvest for the just;
And gladness for the heart that's right,
to recompence its pious trust.

- 12 Rejoyce, ye Righteous, in the Lord,
Memorials of his Holiness,
Deep in your faithful breasts record,
and with your humble tongues confess,

Psalm 98.

- S**ing to the Lord a new-made Song,
who wondrous things has done:
With his right hand and holy Arm,
the Conquest he has won.
- 2 The Lord has thro' th astonisht world
display'd his saving Might,
And made his righteous acts appear
in all the heavens sight.
 - 3 Of *Israel's* house his love and truth
have ever mindfull been:
Wide earths remotest parts the power
of *Israel's* God have seen.
 - 4 Let therefore Earths inhabitants
their cheerful voices raise,
And all with universal joy
resound their Maker's praise.
 - 5 With Harp and hymns soft Melody
into the Consort bring,
 - 6 The Trumpet and shrill Cornetts sound,
before the Almighty King.
 - 7 Let the loud Ocean roar her joy,
with all that Seas contain:
The Earth, and her Inhabitants,
joyn Consort with the Main,
 - 8 With joy let Riv'lets swell to streams,
to spreading torrents they;
And echoing Vales, from hill to hill,
redoubled shouts convey;
 - 9 To wellcome down the worlds great
who does with Justice come, (Judge,
And, with impartial equity,
both to reward and doom.

Psalm 99.

- J**ehovah reigns, let therefore all
the guilty Nations quake:
On Cherubs wings he sits enthron'd:
let Earth's foundations shake.
- 2 On *Sion's* hill he keeps his Court,
his Palace makes his Towns:
Yet thence his Sovereignty extends
supream, o'er earthly Powers.
 - 3 Let, therefore all with Praise address
his great and dreadful Name,
And, with his unresistd Might,
his Holiness proclaim.

For Truth and Justice in his Reign,
of strength and pow'r take place:
is Judgments are with Righteousness
dispens'd to *Jacob's Race*.

Therefore exalt the Lord our God,
before his foot-stool fall:
id with his unresist'd Might,
his Holiness extol.

Moses and *Aaron* thus of old,
among the Priests ador'd;
mongst his Prophets, *Samu'el* thus
his sacred Name implor'd.

Distress, upon the Lord they call'd,
who ne'er their Suit deny'd;
it, as with reverence thy implor'd,
he graciously reply'd.
For, with their Camp, to guide their
the cloudy Pillar mov'd: (March,
they kept his Laws, and to his Will
obedient Servants provid.

He answer'd them, forgiving oft
his People for their sake,
and those who rashly them oppos'd,
did sad examples make.
With worship at his sacred Courts
exalt our God and Lord;
or he, who only Holy is,
alone should be ador'd.

Psalm 100.

With one consent let all the Earth
to God their cheerful Voices raise,
lad Homage pay, with awful Mirth,
and sing before him Songs of Praise.
Convinc'd that he is God alone,
from whom both we and all proceed;
e, whom he chuses for his own,
the flock that he vouchsafes to feed.

O enter then his Temple Gate,
thence to his Courts devoutly press,
and still your grateful Hymns repeat,
and still his Name with Praises bless.
For he's the Lord supremely good,
his Mercy is for ever sure;
is Truth, which always firmly stood,
to endless Ages shall endure.

Psalm 101.

O F Mercy's never-failing Spring,
and steadfast Judgment I will sing,
id since they both to thee belong,
to thee, O Lord, address my Song.

2 When, Lord, thou shalt with me reside,
wise Discipline my Reign shall guide;
With blameless Life my self I'll make
a Pattern for my Court to take.

3 No ill design will I pursue,
nor those my Favourites make, that do.

4 Who to reproof bears no regard;
him will I totally discard.

5 The private Slanderer shall be
in publick Justice doom'd by me:
From haughty looks I'll turn aside,
and mortifie the heart of Pride:

6 But honesty, call'd from her Cell,
in splendor at my Court shall dwell:
Who Virtue's practice, make their care,
shall have the first Preferments there.

7 No Politicks shall recommend
his Country's foe to be my friend;
None e'er shall to my favour rise,
by flattery or malicious lyes.

8 All they who wicked courses take,
an early Sacrifice I'll make;
Cut off, destroy, till none remain,
Gods holy City to prophane.

Psalm 102.

When I pour out my soul in prayer,
do thou, O Lord, attend,
To thy eternal Throne of Grace,
let my sad Cry ascend.

2 O hide not thou thy glorious face
in times of sad Distress,
Incline thine ear, and when I call,
my Sorrows soon redress.

3 Each cloudy portion of my life,
like scatter'd Smoke expires,
My shrivel'd bones are like a hearth-
parch'd with continual fires.

4 My heart, like grass, that feels the blast
of some infectious wind,
Does languish so with grief, that scarce
my needful food I mind.

5 By reason of my sad estate
I spend my breath in groans;
My flesh is worn away; my skin
scarce hides my starting bones.

6 I'm like a Pelican become,
that does in deserts mourn,
Or like an Owl that sits all day
in hollow Trees, forlorn.

7 In Watchings, or in restless Dreams
the night by me is spent;

- As by those solitary Birds,
that lonesome Roofs frequent.
- 8 All day by railing foes I'm made
the subject of their scorn;
Who all, possess with furious Rage,
have my Destruction sworn.
- 9 When growling on the ground I lie,
oppress'd with grief and fears,
My Bread is strew'd with ashes o'er,
my Drink is mixt with tears.
- 10 Because on me with double weight
thy heavy Wrath does lie;
For thou, to make my fall more great,
didst lift me up on high.
- 11 My days just hast'ning to their end,
are like an ev'ning-shade;
My Beauty does, like wither'd grass,
with waning luster fade.
- 12 But thy eternal state, O Lord,
no length of time shall waste;
The mem'ry of thy wondrous Works
from Age to Age shall last.
- 13 Thou shalt arise and *Sion* view
with an unclouded face;
For now her time is come, thy own
appointed day of Grace.
- 14 Her scatter'd Ruins, by thy Saints
with pity are survey'd:
They grieve to see her lofty Spires
in Dust and Rubbish laid.
- 15, 16. The Name and Glory of the Lord
all *Heaven* Kings shall fear:
When he shall *Sion* build again,
and in full state appear.
- 17, 18. When he regards the poor's request
nor slight's their earnest pray'r;
Our Sons for his recorded Grace,
shall his just praise declare.
- 19 For God, from his abode on high,
his gracious Beams display'd:
The Lord from Heaven, his lofty throne,
has all the earth survey'd.
20. He list'ned to the Captives Moans,
he heard their mournful Cry;
And freed by his resistless Power,
the Wretches doom'd to dye.
- 21 That they in *Sion*, where he dwells,
might celebrate his fame,
And t'ro' the holy City ling'ring
loud praises to his Name.
- 22 When all the tribes assembling there
their solema vows address;

And neighb'ring lands, with glad consent
the Lord their God confess.

- 23 But e'er my race is run, my strength,
thro' his fiery Wrath, decays;
He has, when all my wishes bloom'd,
cut short my hopeful days.
24. How various, *Lord*, thy works are found
for which thy Wisdom we adore!
The earth is with thy *Treasure* crown'd,
till natures hand can grasp no more.

Part 4.

- 25 But still, the vast unfathom'd Main
of Wonders a new Scene supplies,
Whose depths Inhabitants contain
of every form and every size.
- 26 Full freighted Ships from ev'ry Port,
there cut their unmolested way;
Leviathan, whom there to sport
thou mad'st, has compass there to play.
- 27 These various troops of Sea and Land,
in sense of common want agree;
All wait on thy dispensing hand,
and have their daily alms from thee.
- 28 They gather what thy stores disperse,
without their trouble to provide;
Thou op'st thy hand, the Universe,
the craving world is all supply'd.
- 29 Thou for a moment hid'st thy face,
the numerous ranks of creatures mourn
Thou tak'st their breath, all Natures race
forth-with to Mother-Earth return.
- 30 Again, thou send'st thy Spirit forth,
t' inspire the Mass with vital seed;
Nature's restor'd, and Parent Earth
smiles on her new created breed.
- 31 Thus, thro' successive Ages stands
firm fixt thy providential Care;
Pleas'd with the work of thy own hands,
thou dost the wastes of time repair.
- 32 One Look of thine, one wrathful look,
Earths panting brest with terror fills.
One touch from thee, with clouds of smoke,
in darkness shrouds the proudest hills.
- 33 In praising God, while he prolongs;
my breath, I will that breath employ
4 And joyn Devotion to my Songs,
uncere, as is in him my joy.
- 35 While sinners from earths face are hurl'd,
my Soul, praise thou his holy name,
Till, with my Song, the list'ning world
joyn consort, and his praise proclaim.

Psalm 105.

O Render thanks, and bless the Lord,
 invoke his sacred Name;
 acquaint the Nations with his Deeds,
 his matchless Deeds proclaim.
 Sing to his praise, in lofty Hymns
 his wondrous Works rehearse;
 take them the theme of your discourse,
 and subject of your Verse.
 Rejoyce in his Almighty Name,
 alone, to be ador'd;
 and let their heart o'erflow with joy
 that humbly seek the Lord.
 Seek the Lord, his saving strength
 devoutly still implore;
 and where he's ever present, seek
 his face for ever more.

The wonders that his hands have wrought,
 keep thankfully in mind,
 The righteous Statutes of his Mouth,
 and Laws to us assign'd.
 Know ye his Servant *Abrahams Seed*,
 and *Jacobs* chosen Race,
 He's still our God, his judgments still
 through out the Earth take place.
 His Covenant he hath kept in mind
 for num'rous Ages past,
 which yet for thousand ages more,
 in equal force shall last.
 First sign'd to *Ab'ram*, next by Oath
 to *Isaac* made secure:
 To *Jacob* and his heirs a Law
 for ever to endure.

1 That *Canaan's* land should be their lot,
 when yet but few they were;
 2 But few in number, and those few
 all friendless strangers there.
 3 In pilgrimage from Realm to Realm,
 securely they remov'd;
 4 Whilst proudest *Monarchs* for their sakes
 severely be reprov'd.

5 "These mine anointed are (said he)
 "let none my Servants wrong,
 "Nor treat the poorest Prophet ill,
 "that does to me belong.
 6 Death at last, by his command,
 did through the Land prevail;
 7 Till *Corah*, the chief support of life,
 sustaining Cern did fail.

7 but his indulgent Providence
 had pious *Joseph* sent,
 sold into *Egypt*, but their Death
 who sold him, to prevent.

18 His feet with heavy chains were crush'd
 with Calumny his fame;
 19 Till Gods appointed time and Word
 to his Deliverance came.
 20 The King his sov'reign Orders sent,
 and rescu'd him with speed;
 Whom private Malice had confin'd,
 the Peoples Ruler freed.
 Ye that his just Commands obey,
 and hear and do his will;
 21 Ye hosts of his, this tribute pay,
 who still, what he ordains, fulfill.
 22 Let ev'ry Creature joyntly bless
 the mighty Lord; and thou, my heart,
 With grateful joy thy Thanks express,
 and in this Consort bear thy part.

Psalm 104.

Bless God, my Soul; thou, Lord alone
 possessest Empire without bounds;
 with honour thou art crown'd, thy throne
 eternal Majesty surrounds.

2 With Light thou dost thy self enrobe,
 and Glory for thy garment take:
Heavens curtains stretch beyond the globe,
 thy Canopy of State to make.

3 God builds on liquid Air, and forms
 his Palace-Chambers in the Skies:
 The Clouds his Chariot are, and Storms
 the swift-wing'd Steeds with which he flies.

4 As bright as Flame, as swift as Wind,
 his Ministers *Heavens* Palace fill,
 To have their sundry tasks assign'd;
 all proud to serve their Sov'reigns will.

5, 6. Earth, on her Centre fixt, he set,
 her face with Waters over-spread:
 Nor proudest Mountains dar'd, as yet
 to lift above the Waves their head,
 7 But when thy awful face appear'd,
 th' insulting Waves dispers'd; they fled
 When once thy thunders Voice they heard,
 and by their haste confess'd their dread.

8 Thence up by secret tract they creep,
 and gushing from the Mountains side,
 Thro' Valleys travel to the Deep,
 appointed to receive their tide.

9 There hast thou fixt the Oceans bounds,
 the threat'ning Surges to repel;
 That they no more o'erpass their wounds,
 nor to a second Deluge swell.

Warr 2.

16 The trees of God, without the care

or art of man, with Sap are fed :
 The Mountain-Cedar looks as fair
 as those in Royal Gardens bred.
 17 Safe in the lofty Cedars arms
 the wanderers of the air may rest ;
 The hospitable Pine from harms
 protects the Stork, her pious guest.
 18 Wild Goats the craggy Rock ascend,
 its towering heights their fortress make,
 Whose Cells in Labyrinths extend,
 where feeble Creatures refuge take.
 19 The Moons inconstant aspect shows
 th' appointed Season of the year ;
 Th' instructed Sun, his Duty knows
 his hours to rise and disappear.
 20, 21 *Darkness* he makes the earth to shrow'd,
 when forest Beasts securely stray ;
 Young Lyons roar their wants aloud
 to Providence that sends 'em prey.
 22 They range all night, on slaughter bent,
 till summon'd by the rising Morn,
 To skulk in dens, with one consent,
 the constant Ravagers return.
 23 Forth to the tillage of his Soil,
 the husband-man securely goes,
 Commencing with the Sun his toil,
 with him returns to his Repose.
 24 Lord, end not thou my life, said I,
 when half is scarcely past ;
 Thy years from worldly changes free,
 to endless Ages last.
 25 The strong foundations of the earth,
 of old by thee were laid ;
 Thy hands the beauteous arch of heav'n
 with wondrous skill have made ;
 26, 27 Whilst thou for ever shalt endure,
 they soon shall pass away ;
 And, like a garment often worn,
 shall vanish and decay.
 Like that, when thou ordain'st their change,
 to thy Command they bend ;
 But thou continu'st still the same,
 nor have thy years an end.
 28 Thou, to the Children of thy Saints
 shalt lasting quiet give ;
 Whose happy Race, securely fixt
 shall in thy presence live.

Psalm 103.

MY Soul, inspir'd with sacred love,
 Gods holy Name for ever bless ;
 Of all his favours mindful prove,
 and still thy grateful Thanks express,

3, 4. 'Tis he that all thy sins forgives,
 and after sickness makes thee sound ;
 From danger he thy life retrieves,
 by him, with grace and Mercy crown'd.
 5, 6 He with good things my mouth supplies,
 thy vigour, Eagle-like, renews ;
 He, when the guiltless Sufferer cries
 his foe with just Revenge pursues.
 7 God made, of old, his righteous Ways,
 to Moses and our Fathers known ;
 His Works, to his eternal praise,
 were to the Sons of Jacob shown.
 8 The Lord abounds with tender love,
 and unexamp'd acts of Grace,
 His waken'd Wrath doth slowly move,
 his willing Mercy flows apace.
 9, 10. God will not always harshly chide,
 but with his Anger quickly part ;
 And loves his Punishments to guide
 more by his Love than our Desert.
 11 As high as heav'n its arch extends,
 above this little spot of Clay ;
 So much his boundless Love transcends
 the small Respects that we can pay.
 12, 13. As far as 'tis from East to West
 so far he has our sins remov'd ;
 Who with a Father's tender Breast,
 has, such as fear him, always lov'd.
 14, 15. For God, who all our frame surveys,
 considers that we are but Clay ;
 How fresh soeter we seem, our days
 like grass or flowers must fade away.
 16, 17. While they are nipt with sudden blast,
 nor can we find their former place ;
 Gods faithful Mercy ever lasts,
 to those that fear him, and their Race.
 18 This shall attend on such as still
 proceed in his appointed way ;
 And who not only know his Will,
 but to it just Obedience pay.
 19, 20. The Lord, the universal King,
 in heav'n has fixt his lofty throne :
 To him, ye angels, Praises sing,
 in whose great strength his pow'r is shown.
 21 His Court, Revenues, Realm, were all
 subjected to his Will.
 22 His greatest Princes to controul,
 and teach his Statesmen skill.

Part 2.

23 To Egypt then, invited Guests,
 half-familia'r Israel came ;
 And Jacob held, by Royal Grant,

the fertile Soil of *Hem*,
Th' Almighty there with such increase
his people multiply'd.
Il with their proud Oppressors they
in strength and number vy'd.

Their vast increase th' *Egyptians* hearts
with jealous anger fir'd,
Il they his Servants to destroy
by treach'rous arts conspir'd.

His Servant *Moses* then he sent,
his chofen *Aaron* too;
Impow'r'd with Signs and Miracles
to prove their Mission true.

He call'd for Darkness, Darkness came,
Nature his Summons knew.

Each stream & lake, transform'd to blood,
the wondring Fishes flew.

In putrid floods though-out the land,
the Pest of Frogs was bred;
from noisom Fens sent up to croak
at *Pharaoh's* board and bed.

1 He gave the sign, and swarms of flies
came down in cloudy hosts;
Whilst Earth's enliven'd Dust below
bred Lice through all their Coasts.

2 He sent 'em battering hail for rain,
and fire for cooling Dew.

3 He smote their Vines & forest Plants,
and Garden's pride o'er-threw.

4 He spake the word, and Locusts came,
with Caterpillars joynd;
they prey'd upon the poor remains
the Storm had left behind.

5 From Trees to *Herbage* they descend,
no verdant thing they spare;
But like the naked Fallow-field,
leave all the Pastures bare.

6 From Field to Villages and Towns,
commission'd Vengeance flew,
One fatal stroke their eldest hopes
and strength of *Egypt* flew.

7 He brought his Servants forth, enrich
with *Egypt's* borrow'd Wealth;
And, what transients all treasures else,
enrich'd with vigorous Health.

8 *Egypt* rejoyc'd, in hopes to find
her Plagues with them remov'd;
Taught dearly now to fear worse Ills
by those already prov'd.

9 Their shrowding Canopy by day
a journeying Cloud was spread;
A fiery Pillar all the Night
their Desert-Marches led.

40 They long'd for Flesh; with Evening,
he furnish'd every Tent;

From Heav'n's own granary, each Morn,
the Bread of Angels sent

41 He smote the Rock, whose flinty breck
pour'd forth a gushing tyde,
Whose following streams, where'er they
the desert's drought supply'd. (marcht,

42 For still, he did on *Abraham's* faith
and antient league reflect;

43 He brought his People forth with joy,
with triumph his elect.

44 Quite rooting out their Heathen foes,
from *Canaan's* fertile Soil,
To them in cheap possession gave,
the fruit of other's toil.

45 That they his Statutes might observe,
his sacred Laws obey.
For benefits so fast let us
our Songs of Praise repay.

Psalm 105.

O Render thanks to God above,
the fountain of eternal Love;
Whose mercy firm thro' ages past
has stood, and shall for ever last.

2 Who can his mighty Deeds express,
not only vast, but numberless?
What mortal eloquence can raise
his tribute or immortal praise?

3 Happy are they, and only they,
who from thy judgments never stray;
Who know what's rights, nor only so,
but always practise what they know.

4 Extend to me, that favour, Lord,
thou to thy chosen dost afford;
When thou return'st to set them free,
let thy Salvation visit me.

5 O! may I worthy prove, to see
thy Saints in full prosperity!
That I the joyful Choire may joyn,
and count thy peoples triumph mine.

Of Parents vile, the viler Race;
6 But ah! can we expect such grace;
who their mis-deeds have acted o'er,
And with new Crimes increas'd the store?

7 Ingrateful they no longer thought
on all his works in *Egypt* wrought;
The red Sea they no looner view'd,
but they their base distrust renew'd.

8 Yet he, to vindicate his Name,
once more to their Deliverance came

To make his Sov'reign pow'r be known,
that he is God, and he alone.

- 9 To right and left, at his Command,
the parting deep disclos'd her Sand,
Where firm and dry the Passage lay.
as through some parcht and desert way.
- 10 Thus rescu'd from their foes they were,
who closely prest upon their rear;
- 11 Whose rage pursu'd 'm to those waves
that prov'd the rash Pursuer's Graves.
- 12 The watry Mountains sudden fall
o'erwhelms proud *Pharaoh*, host and all;
This Proof did stupid *Israel* move
to own Gods truth, and praise his love.

Part 2.

- 13 But soon these Wonders they forgot,
and for his Counsel waited not:
- 14 But lusting in the Wilderness,
did him with fresh temptations press.
- 15 Strong food at their request he sent,
but made their sin their punishment.
- 16 Yet still, his Saints they did oppose,
the Priest and Prophet whom he chose.

- 17 But earth, the quarrel to decide,
her vengeful jaws extending wide,
Rash *Dathan* to her Centre drew,
with proud *Abiram's* factious Crew.
- 18 The rest of those who did conspire
to kindle wild Sedition's fire,
With all their impious train, became
a prey to heaven's devouring flame.

- 19 Near *Herob's* Mount, a calf they made,
and to the molten Image pray'd;
- 20 Adoring what their hands did frame,
they chang'd their glory to their shame.
- 21 Their God and Saviour they forgot,
and all his works in *Egypt* wrought:
- 22 His Signs in *Ham's* astonish'd Coast,
& where proud *Pharaoh's* troops were lost.

- 23 Thus urg'd, his vengeful hand he rear'd,
but *Moses* in the breach appear'd:
The Saint did for the Rebels pray,
and turn'd heavens kindled wrath away.
- 24 Yet they his pleasant Land despis'd;
nor his repeated promise priz'd;
- 25 Nor did th' Almighty's voice obey,
but when God said; Go Up; would stay.

- 26 This seal'd their doom, without redress,
to perish in the Wilderness;
Or else to be by *Heathens* hands
o'erthrown, & scatter'd thro' the lands.

Psalm 107.

TO God your grateful Voices raise
who does your daily Patron prove
And let your never-ceasing Praise
attend on his eternal love.

- 2, 3. Let those give thanks, whom he from
of proud oppressing foes releas'd, (banish'd)
And brought them back from distant land
from North & South, and West & East
- 4, 5. Thro' lonely desert ways they went
Nor could a peopl'd City find;
Till quite with thirst and hunger spent,
their fainting Soul within them pin'd
- 6 Then soon to God's indulgent ear
did they their mournful cry address
Who graciously vouchsaf'd to here,
and free'd them from their deep distress
- 7 From crooked paths he led them forth,
and in the certain way did guide,
To wealthy Towns of great resort,
where all their wants were well supply'd
- 8 O then that all the Earth with me
would God for this his goodness praise
And for the mighty works which he
thro' out the wond'ring world displays
- 9 For he from Heav'n the sad estate
of longing Souls with pity views
To hungry Souls that pant for Meat;
his goodness daily food renews.

Part 2.

- 10 Some lie, with darkness compass'd round
in deaths uncomfortable shade;
And with unwieldy fetters bound,
by pressing Cares more heavy made;
- 11, 12. Because Gods counsel they despise
and lightly priz'd his holy Word,
With these afflictions they were try'd;
they sell, and none could help afford.
- 13 Then soon to Gods indulgent ear,
did they their mournful Cry address
Who graciously vouchsaf'd to hear,
and freed them from their deep distress
- 14 From dismal Dungeons, dark as night
and shades as black as deaths abode,
He brought them forth to cheerful light
and welcome Liberty bestow'd,
- 15 O then that all the earth with me,
would God for this his goodness praise
And for the mighty works which he
thro' out the wond'ring world displays
- 16 For he with his Almighty hand
the gates of brass in pieces broke;

Nor could the massy Bars withstand,
or temper'd steel resist the stroke.

Psalm 108.

O God, my heart is fully bent,
to magnifie thy Name;
My tongue with cheerful Songs of praise
shall celebrate thy fame.

Awake, my Lute; nor thou my Harp,
thy warbling Notes delay;
Whilst I with early hymns of joy
prevent the dawning Day.

To all the list'ning tribes, O Lord,
thy Wonders I will tell,
And to those Nations sing thy praise,
that round about us dwell:

Because thy Mercy's boundless height
the highest heav'n transcends;
And far beyond th' aspiring Clouds
thy faithful Truth extends.

Bethou, O God, exalted high
above the starry frame;
And let the world, with one consent,
confess thy glorious name.

That all thy chosen People Thee
their Saviour may declare,
Let thy right hand protect me still,
and answer thou my prayer.

Psalm 109.

O God, whose former Mercies make
my constant Praise thy due,
Hold not thy peace, but my sad state
with wonted favour view.

For sinful men, with lying Lips,
deceitful speeches frame,
And with their studied slanders seek
to wound my spotless fame.

Their restless hatred prompts them still
malicious Lyes to spread;
And all against my Life combine,
by causeless fury led.

Those whom with tend'rest love I us'd,
my chief Opposers are;
Whilst I, of other friends bereft,
resort to thee by Prayer.

Psalm 110.

The Lord unto my Lord thus spake,
"Till I thy foes thy foot-stool make,
Sit thou in state at my right-hand;
"Suprem in Sign thou shalt be;

"and all thy proud Opposers see
"Subjected to thy just Command."

3 Thee, in thy Pow'rs triumphant Day
The willing nations shall obey,
"and when thy rising beams they view,
"Shall all (redeem'd from errors night)
"Appear as numberless and bright
"as Chrystal Drops of Morning Dew.

4 The Lord has sworn, nor sworn in vain,
That like *Melchizedek's*, thy Reign
and Priesthood shall no period know;

5 No proud Competitor to sit
At thy right hand will he permit;
but in his wrath crown'd beads o'er-thrown.

6 The senten'd *Heaven* he shall slay,
And fill with Carcasses his way,
till he has struck earth's Tyrant dead;

7 But in the high-way brook shall first,
Like a poor Pilgrim, slake his thirst,
and then in triumph raise his head.

Psalm 111.

Praise ye the Lord; our God to praise
My Soul her utmost pow'r shall raise,
with private friends, and in the throng
of Saints, his praise shall be my Song.
2 His Works, for greatness, tho' renown'd,
His wondrous works with ease are found
by those who seek for them aright,
and in the pious Search delight.

3 His works are all of matchless fame,
And universal glory claim;
his Truth, confirm'd thro' ages past,
shall to eternal ages last.

4 By Precept he has us enjoyn'd,
To keep his wondrous works in mind;
and to Posterity record,
that good and gracious is our Lord.

5 His Bounty, like a flowing tyde,
Has all his Servants wants supply'd;
and he will ever keep in mind
his Covenant with our father sign'd.

6 At once astonish'd and o'er-joy'd,
They saw his matchless Pow'r employ'd;
whereby the *Heaven* were suppress'd,
and we their Heritage possess'd.

7 Just are the dealings of his hands;
Immutable are his Commands;

8 By truth and equity sustain'd,
and for eternal Rules ordain'd.

9 He set his Saints from bondage free,
And then establish'd his Decree;

forever

Forever to remain the same;
 holy and rev'rend is his Name,
 10 Who wisdom's sacred Prize would win,
 Must with the fear of God begin;
 immortal Praise, and heavenly skill
 have they, who know and do his will.

Psalm 112. Hallelujah.

THe Man is blest who stands in awe
 of God, and loves his sacred Law.
 2 His seed on earth shall be renown'd,
 and with successive honours crown'd.
 3 His house, the Seat of Wealth shall be,
 an inexhausted Treasure;
 His Justice free from all decay,
 shall blessings to his heirs convey.
 4 The Soul that's fill'd with virtues light,
 shines brightest in afflictions night:
 To pity the distress inclin'd,
 as well as just to all Mankind.
 5 His liberal favours he extends,
 to none he gives, to others lends:
 Yet what his Charity impairs,
 he saves by Prudence in affairs.
 6 Safest with threatening Dangers round,
 unmov'd shall he maintain his ground;
 The sweet remembrance of the just,
 7 shall flourish when he sleeps in Dust,
 Ill tidings never can surprize
 his heart; that fixt on God relies.
 8 On Safety's Rock he sits and sees
 the Ship-wreck of his Enemies.
 9 His hands, while they his alms bestow'd,
 his glory's future harvest sow'd,
 Whence he shall reap *wealth, fame, renown,*
 a temporal and eternal Crown.
 10 The Wicked shall his Triumph see,
 and gnash their teeth in agony;
 While their unrighteous hopes decay,
 and vanish, with themselves, away.

Psalm 113.

YE Saints and Servants of the Lord,
 the triumphs of his Name record.
 2 His sacred Name for ever bless.
 3 Where-e'er the circling Sun displays
 His rising Beams or setting Rays,
 due praise to his great Name address.
 4 God thro' the world extends his Sway,
 The Regions of eternal Day,
 but Shadows of his Glory are.
 5 With him whose Majesty excels,

Who made the heav'n in which he dwells,
 let no created Power compare.
 6 Tho 'tis beneath his state to view
 In highest heav'n's what Angels do,
 yet he to earth vouchsafes his care;
 He takes the needy from his Cell,
 Advancing him in Courts to dwell,
 companion to the greatest there.
 7 When childless Families despair,
 He sends the blessing of an heir,
 to rescue their expiring Name;
 Makes her that barren was, to bear,
 And joyfully her fruit to rear.
 O then extol his matchless fame!

Psalm 114.

WHen *Israel* by th' Almighty led,
 (*enrich'd with their Oppressors Spoil*)
 From Egypt march'd; and *Jacob's* Seed
 from bondage in a foreign Soil.
 2 *Jehovah*, for his residence,
 chose out imperial *Judith's* tent.
 His mansion-royal, and from thence
 thro' *Israel's* camp his orders sent.
 3 The distant sea with terrors saw,
 and from th' Almighty's presence fled;
 Old *Jordan's* streams, surpriz'd with awe,
 retreated to their fountain's head.
 4 The taller Mountains slipp'd, like rams
 when danger near the fold they hear;
 The hills skipp'd after them, like lambs,
 affrighted by their leader's fear.
 5 O Sea, what made your tide with-draw,
 and naked leave your oozy bed?
 Why *Jordan*, against nature's Law,
 recoild'st thou to thy fountain-head?
 6 Why Mountains, did ye skip like rams,
 when danger does approach the fold?
 Why after you the hills, like lambs,
 when they their leaders flight behold?
 7 Earth tremble on, well mayst thou fear
 thy Lord and Makers face to see;
 When *Jacobs* awful God draws near,
 'tis time for Earth and Seas to flee.
 8 To flee from God, who Nature's Law
 confirms and cancels at his will;
 Who Springs, from flinty Rocks, can draw,
 and thirsty Vales with water fill.

Psalm 115.

LOrd, not to us, we claim no share,
 but to thy sacred Name

ve glory for thy Mercy's sake,
and Truth's eternal fame,
Why should the *Hearthen cry, Where's now
be God whom we adore?*
Convince 'em that in heav'n thou art,
and uncontroll'd thy Pow'r.

Their Gods but Gold and Silver are,
the work of mortal hands :
With speechless mouth & sightless eyes
the molten Image stands.

The Pageant has both ears and nose,
but neither hears nor smells :
Its hands and feet, nor feel nor move,
no Life within it dwells.

Such senseless Stocks they are, that we
can nothing like 'em find,
at those who on their help rely,
and them for Gods design'd.

O *Israel*, make the Lord your trust,
who is your help and shield :

Priests, Levites, trust in him alone,
who only help can yield.

Let all, who truly fear the Lord,
on him they fear, rely ;

Who them in danger can defend,
and all their wants supply.

2. 13. Of us He oft has mindful been,
and *Israel's* house will bless,
Priests, Levites, Proselytes, even all
who his great Name confess.

4 On you, and on your heirs, he will
increase of blessings bring ;

5 Thrice happy you, who favourites are
of this Almighty King.

6 Heav'n's highest Orb of Glory, he
his Empire's Seat design'd ;

and gave his lower globe of Earth
a Portion to Mankind.

7 They who in Death and Silence sleep,
to him no Praise afford :

8 But we will bless for evermore
our ever-living Lord.

Psalm 116.

MY Soul with grateful thoughts of
intirely is possess'd, (love)

Because the Lord vouchsaf'd to hear
the voice of my Request.

Since he has now his ear inclin'd,
I never will despair ;

But still, in all the straits of Life
to him address my Prayer.

3 With deadly Sorrows compass'd round,
with pains of hell oppress'd,

When troubles seiz'd my aking heart,
and anguish rack'd my breast,

4 On Gods Almighty Name I call'd,
and thus to him I pray'd ;

" Lord, I beseech thee, save my Soul,
with Sorrows quite dismay'd.

5, 6. How just and merciful is God,
how gracious is the Lord !

Who saves the harmless, and to me
does timely help afford.

7 Then, free from penive cares, my Soul
resume thy wonted rest ;

For God has wond'rously to thee
his bounteous love express'd.

8 When Death alarm'd me, he remov'd
my dangers and my fears ;

My feet from falling he secur'd,
and dry'd my eyes from tears.

9 Therefore my Life's remaining years,
which God to me shall lend,

Will I in Praises to his Name,
and in his Service spend.

10, 11. In God I trusted, and of him
in greatest straits did boast ;

(For in my flight all hopes of aid
from faithless men were lost :)

12, 13. Then what returns to him shall I
for all his goodness make ?

I'll praise his Name, and with glad zeal
the Cup of Blessing take.

14, 15. I'll pay my vows amongst his *Saints*,
whose blood (howe'er despis'd

By wicked men) in Gods account
is always highly priz'd.

16 By various ryes, O Lord, must I
to thy Dominion bow,

Thy humble hand-maids Son. before,
thy ransom'd Captive now !

17, 18. To thee I'll offerings bring of Praise,
and whilst I bless thy Name,

The just performance of my vows
to all thy *Saints* proclaim.

19 They in *Jerusalem* shall meet,
and in thy house shall joyn,

To bless thy Name with one consent,
and mix their Songs with mine.

Psalm 117.

With cheerful Notes let all the earth
to heav'n their Voices raise ;

Let

Let *an*, inspir'd with godly Mirth,
sing solemn hymns of Praise.
1 Gods tender Mercy knows no bound,
his Truth shall ne'er decay;
Then let the willing Nations round,
their grateful Tribute pay.

Psalm 118.

O Praise the Lord, for he is good,
his Mercies ne'er decay:
That his kind favours ever last,
let thankful *Israel* say.
3, 4. Their sense of his eternal Love,
let *Aarons* house express;
And that it never fails, let all
that fear the Lord confess.
5 To God I made my humble moan,
with Troubles quite oppress'd;
And he releas'd me from my straits,
and granted my Request.
6 Since therefore God does on my side
so graciously appear;
Why should the vain attempts of men
possess my Soul with fear?
7 Since God, with those that aid my cause,
vouchsafes to take my part,
To all my foes, I need not doubt,
a just return to make.
8, 9. For better 'tis to trust in God,
and have the Lord our Friend,
Than on the greatest humane Pow'r
for safety to depend.

10, 11. Tho' many nations, closely leagu'd,
did oft beset me round,
Yet by his boundless Pow'r sustain'd,
I did their strength confound.
12 They swarm'd like Bees, and yet their
was but a short-liv'd blaze; (Rage
For whilst on God I still rely'd,
I vanquish'd them with ease.

13 When all united press'd me hard,
in hopes to make me fall,
The Lord vouchsaf'd to take my part,
and sav'd me from them all.
14 The honour of my strange escape
to him alone belongs;
He is my Saviour, and my Strength,
he only claims my Songs.

15 Joy fills the dwelling of the just,
whom God has sav'd from harm;
For wond'rous things are brought to pass
by his almighty Arm.

16 He, by his own resistless Pow'r,
has endless honour won;
The saving Strength of his right hand
amazing Works has done.

17 God will not suffer me to fall,
but still prolongs my days,
That by declaring all his Works,
I may advance his praise.

18 When God had sorely me chastiz'd,
till quite of hopes bereav'd,
His Mercy from the gates of Death
my fainting Life repriev'd.

19 Then open wide the Temple-Gates,
to which the just repair,
That I may enter in, and praise
my great Deliverer there.

20, 21. Within those gates of Gods abode,
to which the righteous press;
Since thou hast heard, and set me safe,
thy holy name I'll bless.

22, 23. That which the builders once refus'd
is now the Corner-stone;
This is the wond'rous Work of God,
the Work of God alone.

24, 25. This Day is Gods, let all the land
exalt their cheerful Voice:
Lord, we beseech thee, save us now,
and make us still rejoice.

26 Him, that approaches in Gods name,
let all th' Assembly bless;

"We that belong to Gods own house,
"have wish'd you good Success,

27 God is the Lord, thro' whom we all
both Light and Comfort find,
Fast to the Altar's Horn, with Cords,
the chosen Victim bind.

28 Thou art my Lord, O God, and still
I'll praise thy holy Name;
Because thou only art my God,
I'll celebrate thy fame.

29 O then, with me, give thanks to God,
who still does gracious prove,
And let the tribute of our Praise
be endless as his love.

Psalm 119. Aleph.

How blest are they who always keep
the pure and perfect way!

Who never from the sacred Paths
of Gods Commandments stray!

2 How blest! who to his righteous Laws
have

have still obedient been!
 And have, with fervent humble zeal,
 his favour sought to win!
 Such men their utmost caution use,
 to shun each wicked Deed,
 't in the Path which he directs,
 with constant care proceed.
 Thou strictly hast enjoy'd us, Lord,
 to learn thy sacred Will,
 And all our Diligence employ,
 thy Statutes to fulfil.

O then that thy most holy Will
 might o'er my Ways preside!
 And I the course of all my Life
 by thy direction guide!
 Then with assurance should I walk,
 from all Confusion free;
 convinc'd, with joy, that all my Ways
 with thy Commands agree.

My upright heart shall glad my Mouth
 with cheartful Praises fill;
 When by thy righteous Judgments taught,
 I shall have learn'd thy Will.
 So to thy sacred Laws shall I
 all due Observance pay:
 then forsake me not, my God,
 nor cast me quite away.

Verth.

How shall the *Young preserve* their ways,
 from all Pollution free?

making still their Course of Life
 with thy Commands agree.

With hearty zeal for thee I seek,
 to thee for Succour pray:
 suffer not my careless Steps
 from thy right Paths to stray.

Safe in my heart, and closely hid,
 Thy Word, my Treasure, lies;
 O succour me with timely aid,
 when sinful thoughts arise.

Secur'd by that, my grateful Soul
 shall ever bless thy Name:
 teach me then by thy just Laws
 my future Life to frame.

My lips, unlock't by pious zeal,
 to others have declar'd,
 how well the Judgments of thy mouth
 deserve our best Regard.

Whilst in the way of thy Commands,
 more solid Joy I found,
 when had I been with vast Increase
 of envy'd Riches crown'd.

15 Therefore thy just and upright Law,
 shall always fill my Mind,
 And those sound Rules which thou pre-
 all due respect shall find. (scrib'd,
 16 To keep thy Statutes undefac'd
 shall be my constant joy;
 The strict remembrance of thy Word
 shall all my thoughts employ.

Emel.

17 Be gracious to thy Servant, Lord,
 do thou my Life defend,
 That I, according to thy Word,
 my future time may spend.
 18 Enlighten both my Eyes and Mind,
 that so I may discern
 The wondrous things which they behold,
 who thy just Precepts learn.

19 Tho' like a Stranger in the Land,
 from place to place I stray,
 Thy righteous Judgments from my sight
 remove not thou away.
 20 My fainting Soul is almost pin'd,
 with earnest longing spent,
 Whilst always on the eager Search
 of thy just Will, intent.

21 Thy sharp rebuke shall crush the proud,
 whom still thy Curse pursues,
 Since they to walk in thy right Ways
 presumptuously refuse.

22 But far from me, do thou, O Lord,
 Contempt and Shame remove;
 For I thy sacred Laws affect
 with undissembled love.

23 Though Princes oft in Council met,
 against thy Servant spake,
 Yet I, thy Statutes to observe,
 my constant business make.

24 For thy Commands have always been
 my Comfort and Delight;
 By them I learn, with prudent care,
 to guide my Steps aright.

Dalerth.

25 My Soul oppress'd with deadly care,
 close to the Earth does cleave;
 Revive me, Lord, and let me now
 thy promis'd aid receive.

26 To thee I still declar'd my ways,
 who didst incline thine ear:
 O teach me then, my future Life
 by thy just Laws to steer.

27 If thou wilt make me know my Laws,
 and by that Guidance walk,

The wondrous works which thou hast done
shall be my constant talk.

28 But see, my Soul within me sinks,
press'd down with weighty Care;
Do thou, according to thy Word,
my wasted Strength repair.

29 Far, far from me be all false Ways
and lying Arts remov'd!
But kindly grant I still may keep
the Path by thee approv'd.

30 Thy faithful Ways, thou God of truth,
my happy Choice I made;
Thy Judgments, as my Rule of Life,
before me always laid.

31 My Care has been to make my Life
with thy Commands agree;
O then preserve thy Servant, Lord,
from shame and ruine free.

32 So in the Way of thy Commands
shalt I with pleasure run,
And with a heart, enlarg'd with joy,
successfully go on.

De.

33 Instruct me in thy Statutes, Lord,
thy righteous Paths display;
And I from them, thro' all my Life,
will never go astray.

34 If thou true Wisdom from above
wilt graciously impart,
To keep thy perfect Laws I will
devote my zealous heart.

35 Direct me in the sacred Ways,
to which thy Precepts lead;
Because my chief Delight has been
thy righteous Paths to tread.

36 Do thou to thy most just Commands
incline my willing heart;
Let no desire of world'y Wealth
from thee my thoughts divert.

37 From those vain Objects turn my eyes,
which this false world displays;
But give me lively Pow'r and Strength
to keep thy righteous Ways.

38 Confirm the Promise which thou mad'st,
and give thy Servant Aid,
Who to transgress thy sacred Laws
is awfully afraid.

39 The foul Disgrace I justly fear,
in Mercy, Lord, remove;
For all the Judgments thou ordain'st
are full of Grace and Love.

40 Thou know'st how after thy Commands
my longing heart does pant;

O then, make haste to raise me up,
and promis'd Succour grant.

Tau.

41 Thy constant blessing, Lord, bestow,
to cheer my drooping heart.

To me, according to thy Word,
thy saving Health impart.

42 So shall I, when my Foes upbraid,
this ready answer make,

"In God I trust, who never will
his faithful Promise break.

43 Then let not quite the Word of truth
be from my Mouth remov'd;
Since still my ground of stedfast Hope
thy just Decrees have prov'd.

44 So I to keep thy righteous Laws
will all my Study bend;
From Age to Age, my time to come
in their Observance spend.

45 E'er long I trust to walk at large,
from all Incumbrance free;
Since I resolv'd to make my Life,
with thy Commands agree.

46 Thy Laws shall be my constant talk,
and Princes shall attend,
Whilst I the Justice of thy Ways
with Confidence defend.

47 My longing heart and ravish'd Soul
shall both overflow with joy;
When in thy lov'd Commandments I
my happy hours employ.

48 Then will I to thy just Decrees
lift up my willing hands;
My Care and Bus'ness then shall be
to study thy Commands.

Zain.

49 According to thy promis'd Grace,
thy favour, Lord, extend;
Make good to me the Word, on which
thy Servant's hopes depend.

50 That, only Comfort in Distress
did all my Griefs controul:
Thy Word, when troubles hem'd me round
reviv'd my fainting Soul.

51 Insulting Foes did proudly mock,
and all my Hopes deride;
Yet, from thy Law, not all their Scoffs
could make me turn aside.

52 Thy Judgments then, of ancient date
I quickly call'd to mind;
Till ravish'd with such thoughts, my Soul
did speedy Comfort find.

53 Some

Sometimes I stand amaz'd, like one
 with deadly horror smook,
 o think how all my sinful Foes
 have thy just Laws forsook.
 But I thy Statutes and Decrees
 my cheerful Anthems made
 whilst thro' *strange Lands* and *desart Wilds*
 I, like a Pilgrim, stray'd.
 Thy *Name*, that *chear'd my heart* by day,
 has fill'd my thoughts by night;
 then resolv'd, by thy just Laws,
 to guide my Steps aright.
 That Peace of Mind, which has my
 in deep Distress sustain'd, (Soul
 y strict Obedience to thy Will
 I happily obtain'd.

Cheth.

O Lord, my God, my Portion, thou
 and sure Possession art,
 thy Words I stedfastly resolve
 to treasure in my heart.
 With all the strength of warm desires
 I did thy Grace implore;
 disclose, according to thy Word,
 thy Mercy's boundless store.
 With due Reflection and strict Care
 on all thy Ways I thought;
 and so, reclaim'd to thy just Paths,
 my wandering steps I brought.
 I lost no time, but made great haste,
 resolv'd without delay,
 to watch, that I might never more
 from thy Commandments stray.
 Tho' num'rous troops of sinful men
 to rob me have combin'd,
 yet I thy pure and righteous Laws
 have ever kept in mind.
 In dead of night I will arise,
 to sing thy solemn Praise;
 convinc'd how much I always ought
 to love thy righteous Ways.
 To such as fear thy holy Name
 my self I closely joyn,
 o all who their obedient Wills
 to thy Commands resign.
 O'er all the earth thy Mercy, Lord,
 abundantly is shed,
 make me then exactly learn,
 thy sacred Paths to tread.

Cheth.

With me, thy Servant, thou hast dealt
 most graciously, O Lord,

R

Repeated benefits bestow'd,
 according to thy Word.

66 Teach me the sacred skill, by which
 right Judgment is attain'd,
 Who in belief of thy Commands
 have stedfastly remain'd.
 67 Before affliction stop't my course,
 my foot-steps went astray;
 But I have since been disciplin'd
 thy Precept to obey.
 68 Thou art, O Lord, supremely good,
 and all thou dost is so;
 On me, thy Statutes to discern,
 the saving skill bestow.
 69 The proud have forg'd malicious lyes
 my spotless fame to stain;
 But my fixt heart, without reserve,
 thy Precepts shall retain.
 70 While pamper'd they, with prosperous
 in sensual pleasures live, (ills,
 My Soul can relish no delight,
 but what thy Precepts give.
 71 'Tis good for me that I have felt
 afflictions chast'ning Rod,
 That I might duly learn and keep
 the Statutes of my God.
 72 The law that from thy mouth proceeds
 of more esteem I hold
 Than untouch't Mines; than thousand
 of Silver and of Gold. (Mines
 God.
 73 To me, who am the Workmanship
 of thy almighty Hands,
 The heav'nly understanding give
 to learn thy just Commands.
 74 My preservation to thy Saints
 strong Comfort will afford,
 To see Success attend my Hopes,
 who trusted in thy Word.
 75 That right thy Judgments are, I now
 by sure experience see,
 And that in faithfulness, O Lord,
 thou hast afflicted me.
 76 O let thy tender Mercy now
 afford me needful aid;
 According to thy Promise, Lord,
 to me, thy Servant, made.
 77 To me thy saving Grace restore,
 that I again may live,
 Whose Soul can relish no delight
 but what thy Precepts give.
 78 Defeat the proud, who, unprovok't,

to

to ruine have me sought,
Who only on thy sacred Laws
imply my harmless thought.

79 Let those that fear thy Name, espouse
my Cause, and those alone
Who have by strict and pious Search
thy sacred Precepts known.

80 In thy blest Statutes let my heart
continue always sound,
That Guilt and Shame, the sinners lot,
may never me confound.

Cap.

81 My Soul with long expectation faints,
to see thy saving Grace;
Yet still, on thy unerring Word,
my Confidence I place.

82 My very eyes consume and fail
with waiting for thy Word:

O! when wilt thou thy kind relief
and promis'd Aid afford?

83 My skin, like shrivel'd Parchment
that long in smoke is set; (shows,
Yet no affliction me can force
thy Statutes to forget.

84 How many Days must I endure
of Sorrow and Distress?
When wilt thou Judgment execute
on them who me oppress?

85 The proud have digg'd a pit for me,
that have no other foes,
But such as are averse to thee,
and thy just Laws oppose.

86 With sacred Truth's eternal Laws
all thy Commands agree;
Men persecute me without cause,
thou, Lord, my helper be.

87 With close Designs against my Life
they had almost prevail'd;
But in obedience to thy Will
my Duty never fail'd.

88 Thy wonted kindness, Lord, restore,
my drooping heart to cheer;
That by thy righteous Statutes, I
my Life's whole course may steer.

Lamed.

89 Forever, and for ever, Lord,
unchang'd thou dost remain;
Thy Word, establish'd in the heav'ns,
does all their Orbs sustain.

90 Thro' circling Ages, Lord, thy truth
immoveable shall stand,
As doth the earth, which thou uphold'st
by thy almighty hand.

91 All things the course by thee ordain'd,
ev'n to this Day fulfil;
They are thy faithful Subjects all,
and Servants of thy Will.
92 Unless thy sacred Law had been
my Comfort and Delight,
I must have faint'd, and expir'd
in dark afflictions night.

93 Thy Precepts therefore from my
shall never, Lord, depart; (thoughts
For thou, by them, hast to new Life
restor'd my dying heart.

94 As I am thine, entirely thine,
protect me, Lord, from harm;
Who have thy Precepts sought to know,
and carefully perform.

95 The Wicked have their ambush laid
my guiltless Life to take;
But in the midst of Danger I
thy Word my Study make.

96 I've seen an end of what we call
Perfection here below;
But thy Commandments, like thy self,
no Change or period know.

Mem.

97 The love that to thy Laws I bear,
no language can display;
They with fresh wonders entertain
my ravish'd thoughts all day.

98 Thro' thy Commands I wiser grow
than all my subtle foes;
For thy sure Word does me direct,
and all my Ways dispose.

99 From me my former teachers now
may abler Counsel take;
Because thy sacred Precepts I
my constant Study make.
100 In Understanding I excel
the Sages of our Days,
Because by thy unerring Rules
I order all my Ways.

101 My feet, with care, I have refrain'd
from every sinful Word,
That to thy sacred Word I might
entire Obedience pay.

102 I have not from thy Judgments stray'd,
by vain desires misled;
For, Lord, thou hast instructed me
thy righteous Paths to tread.

103 How sweet are all thy Words to me;
O what divine Repast!
How much more grateful to my Soul,
than Honey to my taste.

104 Taught by thy sacred Precepts, I
with heav'nly skill am blest,
Thro' which, the treach'rous ways of sin
I utterly detest.

Run.

105 Thy Word is to my feet a Lamp,
the Way of Truth to show;
A Watch-light to point out the Path,
in which I ought to go.
106 I Swear (and from my solemn Oath
will never start aside;)
That in thy righteous Judgments I
will stedfastly abide.

107 Since I with Grievs am so oppress'd,
that I can bear no more,
According to thy Word, do thou
my fainting Soul restore.
108 Let still my Sacrifice of Praise
with thee Acceptance find,
And in thy righteous Judgments, Lord,
instruct my willing Mind.

109 Tho' ghastly Dangers me surround,
my Soul they cannot aw,
Nor, with continual terrors, keep
from thinking on thy Law.
110 My wicked and invet'rate foes
for me their Snares have laid;
Yet I have kept the upright Path,
nor from thy Precepts stray'd.

111 Thy Testimonies I have made
my Heritage and Choice;
For they, when other Comforts fail,
my drooping heart rejoyce.
112 My heart, with early zeal began,
thy Statutes to obey;
And 'till my Course of Life is done,
shall keep thy upright Way.

Sameth.

113 Deceitful thoughts and practices
I utterly detest;
But to thy Law, affection bear,
too great to be express'd.
114 My hiding-place, my refuge-tow'r,
and shield art thou, O Lord,
firmly anchor all my hopes
on thy unerring Word.

115 Hence ye that trade in Wickedness,
approach not my abode;
For firmly I resolve to keep
the Precepts of my God.
According to thy gracious Word,
from Danger set me free,

Nor make me of those hopes ashamed,
that I repose on thee.

117 Uphold me, so shall I be safe,
and rescu'd from Distress;
To thy Decrees continually
my just Respect address.

118 The wicked thou hast trod to earth,
who from thy Statutes stray'd;
Their vile Deceit, the just reward
of their own falsehood made.

119 The Wicked, from thy holy Land,
thou dost, like Drops, remove;
I therefore, with such Justice charm'd,
thy Testimonies love.

120 Yet with that love they make me
lest I should so offend, (dread,
When on transgressors I behold
thy Judgments thus descend.

Run.

121 Judgment and Justice I have lov'd;
O therefore, Lord, engage
In my Defence, nor give me up
to my oppressors rage.

122 Do thou be Surety, Lord, for me;
and so shall this Distress
Prove good for me; nor shall the proud
my guiltless Soul oppress.

123 My eyes, alas! begin to fail,
in long expectation held,
'Till thy Salvation they behold,
and righteous Word fulfill'd.

124 To me, thy Servant, in Distress
thy wonted Grace display,
And discipline my willing heart,
thy Statutes to obey.

125 On me, devoted to thy fear,
thy sacred skill bestow,
That of thy Testimonies I
the full extent may know.

126 'Tis time, high time for thee, O Lord,
thy Vengeance to employ,
When men with open violence
thy sacred Law destroy.

127 Yet their Contempt of thy Commands
but makes their Value rise
In my esteem, who purest Gold,
compar'd with them, despise.

128 Thy Precepts therefore I account,
in all respects, Divine,
They teach me to discern the right,
and all false Ways decline,

We.

129 The wonders which thy Laws contain
no words can represent,
Therefore to learn and practise them
my zealous heart is bent.

130 The very entrance to thy Word
celestial Light displays;
And knowledge of true happiness
to simplest Minds conveys.

131 With eager hopes I waiting stood,
and faint'd with desire,
That of thy wise Commands I might
the sacred skill acquire.

132 With favour, Lord, look down on me,
who thy Relief implore;
As thou art wont to visit those
who thy blest Name adore.

133 Directed by thy heav'nly Word,
let all my foot-steps be;
Nor Wickedness of any kind
dominion have o'er me.

134 Release, entirely, set me free
from persecuting hands,
That, unmolested, I may learn,
and practise thy Commands.

135 On me, devoted to thy fear,
Lord, make my face to shine,
Thy Statutes both to know and keep,
my heart with zeal incline.

136 My eyes to weeping Fountains turn,
whence briny Rivers flow,
To see Mankind, against thy Laws
in bold Defiance go.

Uade.

(whom

137 Thou art the righteous Judge, in
wrong'd Innocence may trust;
And, like thy self, thy Judgments, Lord,
in all respects are just.

138 Most just & true, those Statutes were,
which thou didst first decree,
And all with faithfulness perform'd,
succeeding times shall see.

139 With Zeal my flesh consumes away,
my Soul with anguish frets,
To see my foes condemn at once,
thy Promises and threats.

140 Yet each neglected word of thine,
(however by them despis'd)
Is pure, and for eternal Truth
by me, thy Servant, priz'd.

141 Brought, for thy sake, to low estate,
contempt from all I find;

Yet no affronts or wrongs can drive
thy Precepts from my mind.

142 Thy Righteousness shall then endure
when time it self is past;
Thy Law is Truth it self, that truth
which shall for ever last.

143 Tho' trouble, anguish, doubts and
to compass me, unite; (dread,
Beset with dangers, still I make
thy Precepts my Delight.

144 Eternal and unerring Rules
thy Testimonies give;
Teach me the Wisdom that will make
my Soul for ever live.

Raph.

145 With my whole heart to God I call'd
Lord, hear my earnest Cry;
And thy Statutes to perform;
will all my Care apply.

146 Again, more fervently I pray'd,
O save me, that I may
Thy Testimonies thoroughly know,
and stedfastly obey.

147 My earlier Prayer the dawning day
prevented, while I cry'd
To him, on whose engaging Word
my hope alone rely'd.

148 With Zeal have I awak'd before
the mid-night watch was set,
That I, of thy Mysterious Word,
might perfect knowledge get.

149 Lord; hear my supplicating Voice,
and wonted favour shew;
O quicken me, and so approve
thy Judgments ever true.

150 My persecuting foes advance,
and hourly nearer draw;
What treatment can I hope from them
who violate thy Law?

151 Tho' they draw nigh, my comfort is,
thou, Lord, art yet more near;
Thou, whose Commands are righteous all,
thy Promises sincere.

152 Concerning thy divine Decrees,
my Soul has known of old,
That they were true, and shall their
to endless Ages hold. (truth)

Resch.

153 Consider my affliction, Lord,
and me from bondage draw;
Think on thy Servant in Distress;
who never forgets thy Law.

154 Plead thou my cause; to that and me
thy timely aid afford;
With beams of Mercy quicken me,
according to thy VVord,

155 From hard'n'd sinners thou
Salvation far away; (remov'ft
'Tis just thou shouldst with-draw from them
who from thy Statutes stray.

156 Since great thy tender Mercies are,
to all who thee adore;
According to thy Judgments, Lord,
my fainting hopes restore.

157 A num'rous host of spiteful foes
against my Life combine;
But all too few to force my Soul
thy Statutes to decline.

158 Those bold transgressors I beheld,
and was with grief oppress'd,
To see with what audacious pride
thy Cov'nant they transgress'd.

159 Yet while they slight, consider, Lord,
how I thy Precepts love;
O therefore quicken me with beams
of Mercy from above.

160 As from the birth of time thy truth
has held through Ages past,
So shall thy righteous Judgments, firm,
to endless Ages last.

Edin.

161 Tho' mighty tyrants, without cause,
conspire my Blood to shed,
Thy sacred VVord has pow'r alone
to fill my heart with Dread.

162 And yet that Word my joyful breast,
with heav'nly Rapture warms;
Nor Conquest, nor the Spoils of War,
have such transporting Charms.

163 Perfidious Practices and Lyes,
I utterly detest;

But to thy Laws affection bear,
too vast to be express'd.

164 Sev'n times a day, with grateful voice,
thy Praises I resound,

Because I find thy Judgments all
with truth and justice crown'd.

165 Secure, substantial peace have they
who truly love thy Law;

No smiling Mischief can them tempt,
nor frowning Danger aw.

166 For thy Salvation I have hop'd,
and tho' so long delay'd,

With chearful Zeal and strictest Care
all thy Commands obey'd,

167 Thy testimonies I have kept,
and constantly obey'd;
Because the love I bare to them
the Service easie made.

68 From strict observance of thy Laws
I never yet with-drew,
Convinc'd that thy most sacred Ways
are open to thy view.

Ca.

169 To my Request and earnest Cry
attend, O gracious Lord;
Inspire my heart with heav'nly skill,
according to thy Word.

170 Let my repeated Pray'r at last
before thy throne appear;
According to thy plighted Word
for my relief draw near.

171 Then shall my grateful lips return
the tribute of their Praise,
When thou thy Counsels hast reveal'd,
and taught me thy just Ways.

172 My tongue the praises of thy Word
shall thankfully resound,
Because thy Promises are all
with truth and justice crown'd.

173 Let thy almighty Arm appear,
and bring me timely Aid;
For I, the Laws thou hast ordain'd,
my hearts free choice have made.

174 My Soul has wasted long to see
thy saving Grace restor'd;
Nor Comfort knew, but what thy Laws,
thy heav'nly Laws afford.

175 Prolong my Life, that I may sing
my great Restorer's Praise,
Whose Justice from the depth of Woes,
my fainting Soul shall raise.

176 Like some lost Sheep I've stray'd,
despair my way to find; (till I
Thou therefore, Lord, thy Servant seek,
who keeps thy Laws in mind.

Psalm 120.

IN deep Distress I oft have cry'd
to God, who never yet deny'd
To rescue me oppress'd with Wrongs.

2 Once more, O Lord, Deliv'rance send,
From lying Lips my Soul defend,
And from the lips of stand'ring tongues.

3 What little Profit can accrue?
And yet what heavy Wrath is due,
O thou perfidious Tongue! to thee!

- 4 Thy firing upon thy self shall turn;
Of lasting flames that fiercely burn,
The constant fuel thou shalt be.
- 5 But O ! how wretched is my Doom,
Who am a Sojourner become
In barren *Mesech's* desart Soil !
With *Kedar's* wicked tents inclos'd,
To lawless Savages expos'd,
Who live on nought but theft & spoil.
- 6 My hapless Dwelling is with those
Who Peace and Amity oppose,
And pleasure take in other Harms.
- 7 Sweet peace is all I court and seek;
But when to them of Peace I speak,
They strait cry out, *To Arms, To Arms.*

Psalm 121.

- 1 **T**O *Sion's* Hill I lift my Eyes,
from thence expecting aid ;
- 2 From *Sion's* Hill and *Sion's* God,
who heaven and earth has made.
- 3 Then, thou my Soul, in safety rest,
thy Guardian will not sleep.
- 4 His watchful care, that *Israel* guards,
will *Israel's* Monarch keep.
- 5 Shelter'd beneath th' Almighty's wings,
thou shalt securely rest,
- 6 Where neither Sun nor Moon shall thee
by Day or Night molest.
- 7 From common Accidents of Life
his Care shall guard thee still :
- 8 From the blind strokes of Chance, and
that lie in wait to kill. (Foes,
- 9 At home, abroad, in Peace, in War,
thy God shall thee defend ;
Conduct thee thro' *Lifes* Pilgrimage,
safe to thy Journey's end.

Psalm 122.

- 1 **O** ! 'Twas a joyful Sound to hear
our Tribes devoutly say
Up *Israel*, to the Temple haste,
and keep the Festival Day.
- 2 At *Salem's* Courts we must appear,
with our assembl'd Powers ;
- 3 In strong and beauteous order rang'd,
like her united Towers.
- 4 'Tis thither by divine Command,
the tribes of God repair,
Before his Ark to celebrate
his Name with praise and pray'r.
- 5 Tribunals stand erected there ;

where Equity takes place ;
There stands the Courts and Palaces
of Royal *David's* Race.

- 6 O, pray we then for *Salem's* Peace,
for they shall prosperous be,
(Thou holy City of our God !)
who bear true love to thee.
- 7 May Peace within thy sacred Walls
a constant guest be found,
With plenty and prosperity
thy Palaces be crown'd.
- 8 For my dear brethrens sake, and friends,
no less than brethren dear,
I'll pray, May peace in *Salem's* Towers
a constant Guest appear.
- 9 But most of all, I'll seek thy good,
and ever with thee well,
For *Sion* and the Temples sake,
where God vouchsafes to dwell.

Psalm 123.

- 1 **O**N thee, who dwell'st above the skies,
For Mercy wait my longing eyes,
As Servants watch their Master's hands,
and Maids their Mistress's commands.
- 3, 4. O then, have Mercy on us, Lord,
Thy gracious Aid to us afford ;
To us, who cruel foes oppress,
Grown rich and proud by our distress.

Psalm 124.

- 1 **H**Ad not the Lord (may *Israel* say)
been pleas'd to interpose ;
- 2 Had he not then espous'd our Cause,
when men against us rose,
- 3, 4, 5. Their wrath had swallow'd us alive,
and rag'd without controul.
Their spite and prides united floods
had quite o'erwhelm'd our Soul.
- 6 But prais'd be our eternal Lord,
who rescu'd us that Day,
Nor to their savage Jaws gave up
our threat'ned lives a Prey.
- 7 Our Soul is like a bird escap'd
from out the fowlers Net ;
The Snare is broke, their hopes are cross'd,
and we at freedom set.
- 8 Secure in his almighty Name,
our Confidence remains,
Who, as he made both heav'n and earth,
of both, sole Monarch reigns.

Psalm 125.

WHo place on *Sion's* God their trust,
like *Sion's* Rock shall stand;
like her, immovably be fixt
by his almighty hand.

Look how the Hills on ev'ry side
Jerusalem enclose,
stands the Lord around his Saints,
to guard 'em from their foes,

The Wicked may afflict the Just,
but ne'er too long oppress,
or force him by Dispair to seek
base means for his Redress,
Be good, O righteous God, to those
who righteous Deeds affect;
he heart that Innocence retains,
let Innocence protect.

All those who walk in crooked paths,
the Lord shall soon destroy;
ut off th' Unjust, but crown the Saints
with lasting Peace and Joy.

Psalm 126.

When *Sion's* God her Sons recall'd
from long Captivity,
seem'd at first a pleasing Dream
of what we wish't to see.
But soon in unaccustom'd Mirth
we did our Voice employ;
and sung our great Restorer's praise
in thankful hymns of joy.

ur *Heathen* foes repining stood,
yet were compell'd to own
that great and wondrous was the Work
our God for us had done.

'Twas great (say they), 'twas wondrous
much more should we confess; (great,
he Lord has done great things, whereof
we reap the glad Success.

To us, bring back the Remnant, Lord,
of *Israel's* Captive Bands,
lore wellcome than refreshing Show'rs
to parch't and thirsty lands.
That we, whose work commenc'd in tears
may see our labours thrive,
ill finish't with Success, to make
our drooping hearts revive.

Tho' he despond that sows his grain
yet doubtless he shall come
o bind his full-ear'd Sheaves, and bring
the joyful Harvest home,

Psalm 127.

VE build with fruitless Cost, unless
the Lord the Pile sustain,

Unless the Lord the City keeps,
the Watch-man wakes in vain,

2 In vain we rise before the Day,
and late to rest repair;

Allow no respite to our toil,
and eat the bread of Care:

Supplies of Life, with ease to them;
he on his Saints bestows;

He crowns their labour with Success,
their Nights with sound repose.

3 Children, those Comforts of our Life,
are Presents from the Lord;

He gives a num'rous Race of heirs,
as piety's reward.

4 As Arrows in a Gyant's hand,
when marching forth to War,

Ev'n so the Sons of sprightly Youth,
their Parents Safeguard are.

5 Happy the man, whose Quiver's fill'd
with these prevailing Arms;

He needs not fear to meet his foe,
at Law, or War's alarms.

Psalm 128.

THe man is blest who fears the Lord,
nor only worship-pays;

But keeps his steps confin'd with Care,
to his appointed ways;

2 He shall upon the sweet returns
of his own labour feed;

Without dependance live, and see
his Wishes all succeed.

3 His Wife, like a fair fertile Vine,
her lovely fruit shall bring;

His Children, like young Olive-plants,
about his table spring.

4, Who fears the Lord, shall prosper thus;
5 him *Sion's* God shall bless,

And grant him all his Days to see
Jerusalem's Success.

6 He shall live on, till heirs from him
descend with vast increase:

Much blest in his own prosperous state,
and more in *Israel's* Peace.

Psalm 129.

From my Youth up, may *Israel* say,
they oft have me assail'd,

2 Reduc'd me oft to heavy straits,
but never quite prevail'd,

- 3 They oft have plow'd my patient back
with furrows deep and long.
4 But our just God has broke their Chains,
and rescu'd us from Wrong.
5 Defeat, Confusion, shameful Rout
be still the doom of those,
Their righteous doom, who Sion hate,
and Sion's God oppose.
6 Like Corn upon our house's tops,
untimely let them fade,
Which too much heat, and want of root,
has blasted in the blade :
7 Which in his arms no reaper takes,
but unregarded leaves ;
Nor binder thinks it worth his pains
to fold it into sheaves.
8 No traveller that passes by
vouchsafes a minute's stop,
To give it one kind look, or crave
heavens blessing on the Crop.

Psalm 130.

- 1 **F**rom highest depths of Wo,
to God I sent my cry ;
2 Lord ! hear my supplicating voice,
and graciously reply.
3 Should'st thou severely judge,
who can the tryal bear ?
4 But thou forgiv'st, lest we despond,
and quite renounce thy fear.
5 My Soul with patience waits
for thee the living Lord ;
My hopes are on thy Promise built,
thy never-failing Word.
6 My longing eyes look out
for thy enlivening Ray,
More duly than the Morning-Watch
to spy the dawning Day.
7 Let *Israel* trust in God ;
no bounds his Mercy knows ;
The plenteous Source and Spring from
eternal Succour flows ; (whence
8 Whose friendly streams to us
Supplies in Want convey ;
A healing Spring, a Spring to cleanse
and wash our Guilt away.

Psalm 131.

- O** Lord, I am not proud of heart,
nor cast a scornful eye ;
Nor my aspiring thoughts employ
in things that are for me too high.

- 2 With Infant-Innocence, thou know'st
I have my self demean'd ;
Compos'd to quiet, like a Babe,
that from the breast is wean'd.
3 I like me, let *Israel* hope in God,
his aid alone implore ;
Both now and ever trust in him
who lives for evermore.

Psalm 132.

- L**et *David*, Lord, a constant place
in thy remembrance find ;
Let all the Sorrows he endur'd
be ever in thy mind.
2 Remember what a solemn Oath
to thee, his Lord, he swore
How to the mighty God he vow'd,
whom *Jacob's* Sons adore.
3, 4. I will not go into my house,
nor to my bed ascend,
No soft repose shall close my eyes,
nor sleep my eye-lids bend ;
5 Till for the Lord's design'd abode
I mark the distind ground ;
Till a decent place of rest
for *Jacob's* God have found.
6 Th' appointed place, with shouts of joy
at *Ephrata* we found,
And made the wood and neighb'ring fields
our glad applause resound.
7 O ! with due reverence let us then,
to his abode repair ;
And prostrate at his foot-stool fall'n
pour out our humble Prayer.
8 Arise, O Lord, and now possess
thy constant place of rest ;
Be that, not only with thy Ark,
but with thy Presence blest.
9, 10. Cloath thou thy *Priests* with Righteousness,
make thou thy Saints rejoyce ; (ness)
And for thy Servant *David's* sake,
hear thy Anointed's Voice.
11 God swear to *David* in his Truth,
(nor shall his Oath be vain)
One of thy Off-spring after thee
upon thy Throne shall reign :
12 And if thy Seed my Cov'nant keep,
and to my Laws submit ;
Their Children too upon thy Throne
for evermore shall sit.
13, 14. For *Sion* does, in God's esteem
all other Seats excel ;

His place of everlasting rest,
where he desires to dwell.
5, 16. Her store (says he) I will increase,
her Poor with plenty bless;
her Saints shall shout for joy, her Priests
my saving health confess.

7 There *David's* pow'r shall long remain
in his successive line,
And my anointed Servant there
shall with fresh lustre shine.
8 The faces of his vanquish'd foes
Confusion shall o'er-spread;
Whilst with confirm'd Success, his Crown
shall flourish on his head.

Psalm 133.

How vast must their advantage be!
How great their pleasure prove,
Who live like Brethren, and consent
in Offices of love!
2 True love is like that precious Oyl,
which, pour'd on *Aaron's* Head,
Ran down his beard, and o'er his robes
its costly moisture shed.

2 'Tis like refreshing dew, which does
on *Hermon's* Top distil;
Or like the early drops that fall
on *Sion's* fruitful hill.
For *Sion* is the chosen seat,
where the almighty king
The promis'd blessing has ordain'd.
and Life's eternal Spring.

Psalm 134.

Bless God, ye Servants that attend
upon his solemn State;
That in his Temple, night by night,
with humble Rev'rence wait:
2, 3. Within his House lift up your hands,
and bless his holy name;
From *Sion* bless thy *Israel* Lord,
who earth and heav'n didst frame.

Psalm 135.

O Praise the Lord with one Consent
and magnify his Name;
Let all the Servants of the Lord
his worthy praise proclaim.
2 Praise him all ye that in his house,
attend with constant Care;
With those that to his outmost Courts
with humble Zeal repair,

3 For this our truest interest is,
glad Hymns of praise to sing;
And, with loud Songs to bless his name,
a most delightful thing.

4 For God his own peculiar choice
the Sons of *Jacob* makes;
And *Israel's* Offspring for his own,
most valu'd Treasure takes.

5 That God is great, we often have
by glad Experience found;
And seen how he with wondrous Pow'r
above all Gods is Crown'd.

6 For he with unresisted Strength,
performs his Sovereign Will;
In Heav'n, and Earth, and watry store,
that Earth's deep Caverns fill.

7 He raises Vapours from the Grounds,
which pois'd in liquid Air,
Fall down at last in showers, thro' which
his dreadful Lightnings glare:

8 He from his store-houses brings the
and he, with vengful hand, (winds;
The First-born slew of man and beast,
thro' *Egypt's* mourning Land.

9 He dreadful Signs & Wonders shew'd,
thro' stubborn *Egypt's* Coasts;
Nor *Pharaoh* could his Plagues escape;
nor all his numerous Hosts.

10, 11. 'Twas he that various nations smote,
and mighty Kings suppress'd;
Sihon and *Og*, and all besides,
who *Canaan's* Land possess'd.

12, 13. Their land, upon his chosen Race
he firmly did entail;

For which, his fame shall always last,
his praise shall never fail.

14 For God shall soon his Peoples Cause
with pitying eyes survey;
Repent him of his Wrath, and turn
his kindled rage away.

15 Those Idols, whose false worship
o'er all the *Heathen* lands, (spreads
And made of Silver and of Gold,
the work of humane hands,

16, 17. They move not their *falsitious* tongues
nor see with polish'd eyes;
Their counterfeited ears are deaf;
no Breath their Mouth supplies.

18 As senseless as themselves are they,
that all their skill apply
To make them, or in dang'rous times,
on them for aid rely.

19 Their

19 Their just returns of thanks to God,
let grateful *Israel* pay;
Nor let the Priests of *Aaron's* Race
to bless the Lord delay.

20 Their sense of his unbounded love,
let *Levi's* house express;
And let all those that fear the Lord
his Name for ever bless:
21 Let all with thanks, his wondrous works
in *Sim's* Courts proclaim,
Let them in *Salem*, where he dwells,
exalt his holy Name.

Psalm 136

TO God, the mighty Lord,
Your joyful thanks repeat,
To him due praise afford,
As good as he is great:
*For God does prove
Our constant Friend,
His boundless Love
shall never end.*

2, 3. To him whose wond'rous Pow'r
All other Gods obey,
Whom earthly Kings adore,
This grateful homage pay:
For God, &c.

4, 5. By his almighty Hand
Amazing works are wrought;
The Heav'ns by his Command
Were to perfection brought.
For God, &c.

6 He spread the Ocean round,
About the spacious Land;
And made the rising Ground
Above the Waters stand.
For God, &c.

7, 8, 9. Thro' Heav'n he did display
His numerous hosts of Light,
The Sun to rule by Day,
The Moon and Stars by night.
For God, &c.

10, 11, 12. He struck the first-born dead
Of *Egypt's* stubborn Land;
And thence his People lead
With his resistless hand.
For God, &c.

13, 14. By him the raging Sea,
As if in pieces rent,
Did close a middle way,
Through which his People went.
For God, &c.

15 Where soon he overthrew
Proud *Pharaoh* and his Host,
Who daring to pursue,
Were in the Billows lost.
For God, &c.

15, 17, 18. Thro' Deserts vast and wild
He led the chosen Seed,
And famous Princes foil'd,
And made great Monarchs bleed.
For God, &c.

19, 20. *Sidon*. whose potent hand,
Great *Ammon's* Scepter sway'd,
And *Og*, whose stern Command
Rich *Bashan's* Land obey'd.
For God, &c.

21, 22. And of his wond'rous Grace,
Their lands, whom he destroy'd,
He gave to *Israel's* Race,
To be by them enjoy'd,
For God, &c.

23, 24. He, in our depth of Woes,
On us with Favour thought;
And from our cruel foes
In peace and safety brought.
For God, &c.

25, 26. He does the food supply
On which all Creaturs live:
To God who reigns on High
Eternal Praises give.
*For God will prove Our constant Friend,
His boundless Love shall never end.*

Psalm 137.

When we, our weary'd limbs to rest,
Sat down by proud *Euphrates* stream
We wept, with dolorful thoughts oppress'd,
and *Sion* was our mournful theme.

2 Our harps, that when with joy we sung
were wont their tuneful Parts to bear,
With silent Strings neglected hung
on willow trees that wither'd there.

3 Mean while our foes, who all conspir'd
to triumph in our slavish Wrongs,
Mute and Mirth of us requir'd,
"Come, sing us one of *Sion's* Songs.

4 How shall we tune our Voice to sing?
or touch our harps with skilful hands?
Shall Hymns of Joy to God our King
be sung by slaves in foreign Lands?

5 O *Salem*, our once happy Seat!
when I of thee forgetful prove,

Let them my trimbling hand forget
the speaking strings with art to move!
6 If I to mention thee forbear,
eternal silence seize my Tongue;
Or if I sing one chearful Ayre,
till thy Deliverance is my Song.

7 Remember, Lord, how Edom's race,
in thy own City's fatal Day.
Cry'd out, "her stately walls deface,
"and with the Ground quite level lay.
8 Proude Babel's daughter, doom'd to be
of grief and woe the wretched prey;
Blest is the Man who shall to thee
the wrongs thou lay'st on us, repay.
9 Thrice blest, who with just rage possest,
and deaf to all the Parent's Moans,
shall snatch thy Infants from the Breast,
and dash their heads against the Stones.

Psalm 138.

With my whole heart, my God & king
thy Praises I will proclaim;
Before the Gods with Joy will sing,
and bless thy holy Name,
2 I'll worship at thy sacred Seat;
and with thy Love inspir'd,
The Praises of thy Truth repeat,
o'er all thy Works admir'd.

3 Thou graciously inclin'd'st thine Ear,
when I to thee did cry;
And when my Soul was press'd with Fear,
didst inward Strength supply.
4 Therefore shall ev'ry earthly Prince
thy Name with Praise pursue,
Whom these admir'd events convince
that all thy Works are true.

5 They all thy wond'rous ways, O Lord,
with chearful Songs shall bless;
And all the glorious acts record,
thy awful Pow'r confess.
6 For God, altho enthron'd on high,
does thence the Poor respect;
The proud far off, his scornful Eye
beholds with just neglect.

7 Tho' I with troubles am oppress'd,
he shall my Foes disarm;
Relieve my Soul when most distress'd,
and keep me safe from harm!

8 The Lord, whose Mercies ever last,
shall fix my happy state;
And mindful of his Favours past,
shall his own Work complete.

Psalm 139.

Thou, Lord, by strictest search hast
my rising up, & lying down, (known
My secret thoughts are known to thee,
known, long before conceiv'd by me.

3 Thine eye my bed and path surveys,
my publick haunts, and private ways;
4 Thou know'st what 'tis my lips would utter
my yet un-utter'd word's intent.

5 Surrounded by thy pow'r I stand,
on every side I find thy hand.
6 O Skill for human reach too high!
too dazzling bright for mortal Eye!
7 O could I so perfidious be
to think of once deserting thee,
Where, Lord, could I thy influence shun;
or whither from thy Presence run?

8 If up to heav'n I take my flight,
'tis there thou dwell'st, enthron'd in
Or dive to hell's infernal plains, (light;
'tis there Almighty Vengeances reigns.
9 If I the morning's Wings could gain,
and fly beyond the Western Main,
10 Thy swifter Hand would first arrive,
and there arrest thy Fugative.

11 Or should I try to shun thy sight
beneath the sable Wings of Night;
One glance from Thee, one piercing ray
would kindle darkness into Day.

12 The Veil of Night is no Disguise,
no screen from thy all-searching Eyes;
Thro midnight shades thou find'st thy way,
as in the blazing Noon of Day.

13 Thou know'st the texture of my heart,
my reins, and ev'ry Vital part
Each single thread, in nature's loom,
by thee was cover'd in the womb.

14 I'll praise thee from whose hands I came
A work of such a curious Frame;
The Wonders thou in me hast shown
my Soul, with grateful Joy, must own.

15 Thine eyes my substance did survey,
while yet a lifeless mass it lay,
In secret, how exactly wrought
e'er from its dark enclosure brought.

16 Thou didst the shapeless embryo see,
its parts were registr'd by thee;
Thou saw'st the daily growth they took,
form'd by the Model of thy Book.

- 17 Let me acknowledge too, O God,
that since this maze of life I trod,
Thy thoughts of love to me surmount
the Pow'r of numbers to recount.
- 18 Far sooner could I reckon o'er
the Sands upon the Ocean's shore:
Each Morn revising what I've done,
I find th' Account but new begun.
- 19 The wicked thou shalt slay, O God:
depart from me, ye Men of Blood,
20 Whose tongues heav'n's majesty profane
and take th' Almighty's Name in vain.
- 21 Lord, hate not I their impious Crew
who thee with enmity pursue?
And does not Grief my heart oppress,
when Reprobates thy Laws transgress?
- 22 Who practise enmity to thee,
Shall utmost hatred have from me:
Such Men I utterly detest,
as if they were my foes profess.
- 23 24 Search, try, O God, my thoughts &
if mischief lurks in any part, (heart,
Correct me where I go astray,
and guide me in thy perfect way.

Psalm 140.

- 1 **P**RESEVE me, Lord, from crafty foes
of treacherous latent;
2 And from the Sons of Violence,
on open Mischief bent.
3 Their slander'ing Tongue the Serpent's
in sharpness does exceed; (String
Between their Lips the Gall of Asps
and Addars Venom breed,
- 4 Preserve me, Lord, from wicked hands,
nor leave my Soul forlorn,
A Prey to Sons of Violence
who have my Ruin sworn.
- 5 The proud for me have laid their snare,
and spread their wily Net,
With traps and gins where e'er I move,
I find my steps beset.
- 6 But thus environ'd with Distress,
thou art my God, I said,
Lord, hear my supplicating Voice
that calls to thee for Aid.
- 7 O Lord, the God, whose saving strength
kind Succour did convey,
And cover'd my advent'rous Head
in Battle's doubtful day;

- 8 Permit not their unjust Designs
to answer their desire;
Lest they, encourag'd by Success,
to bolder crimes aspire.
- 9 Let first their Chiefs the sad effects
of their Injustice mourn;
The blast of their venom'd Breath
upon themselves return.
- 10 Let them who kindled first the flame,
its Sacrifice become;
The pit they dig'd for me, be made
their own untimely Tomb.
- 11 Tho slander's Breath may raise a storm,
it quickly will decay;
Their rage does but the Torrent swell
that bears themselves away.
- 12 God will assert the poor man's Cause,
and speedy Succour give;
The just shall celebrate his Praise,
and in his Presence live.

Psalm 141.

- 1 **T**O thee, O Lord, my Cries ascend:
O haste to my Relief:
And with accustom'd Pity hear
the Accents of my Grief.
- 2 Instead of Off'rings, let my Prayer
like Morning Incense rise;
My lifted hands supply the place
of Evening Sacrifice.
- 3 From hasty language curb my tongue;
and let a constant Guard
Still keep the portal of my Lips,
with wary Silence barr'd
- 4 From wicked Men's designs and Deeds
my Heart and Hands restrain;
Nor let me in the Booty share
of their unrighteous Gain.
- 5 Let upright Men reprove my Faults,
and I shall think 'em kind,
Like balm that heals a wounded Head,
I their Reproof shall find;
And in return, my frequent Prayer
I shall for them address,
When they are tempted and reduc'd,
like me, to sore Distress.
- 6 When suckling in Engeddi's Rock,
I to their Chiefs appeal,
If one reproachful Word I spoke,
when I had power to kill.

7 Yet as they persecute to Death,
our scatter'd Ruins lie
As thick as from the Hewsers Ax
the sever'd Splinters flie.

8 But, Lord, to thee I still direct
my supplicating Eyes;
O leave not destitute my Soul,
whose truth on thee relies,
9 Do thou preserve me from the Snares
that wicked Hands have laid;
Let them in their own Nets be caught,
while my Escape is made.

Psalm 142.

1 **T**O God with mournful Voice
in deep distress I pray'd;
2 Made him the Umpire of my Cause,
my wrongs before him laid.
3 Thou didst my steps direct
when my griev'd Soul despair'd;
For where I thought to walk secure,
they had their Traps prepar'd.
4 I look'd, but found no Friend
to own me in Distress;
All Refuge fail'd, no Man vouchsaf'd
his Pity, or Redress.
5 To God at last I pray'd,
thou, Lord, my Refuge art,
My Portion in the Land of Life,
till Life it self depart.
6 Reduc'd to greatest Straits,
to thee I make my Moan,
O! save me from oppressing Foes,
for me too powerful grown.
7 That I may praise thy Name,
my Soul from Prison bring;
Whilst of thy kind Regard to me
assembled Saints shall sing.

Psalm 143.

1 **L**ord, hear my pray'r, and to my Cry
thy wonted Audience lend;
In thy accusom'd Faith and Truth
a gracious Answer send.
2 Nor at thy strict Tribunal bring
thy Servant to be try'd;
For in thy sight no living Man
can e'er be justifi'd.
3 The spiteful Foe pursues my Life
whose Comforts all are fled;
He drives me into Caves as dark
as Mansions of the Dead.

4 My Spirit therefore is o'erwhelm'd
and sinks within my Breast;
My mournful Heart grows desolate,
with heavy Woes oppress'd.

5 I call to mind the days of old;
and Wonders thou hast wrought;
My former Dangers and Escapes
employ my musing Thought.

6 To thee my Hands in humble Prayer
I fervently stretch out;
My Soul for thy Refreshment thirsts,
like Land oppress'd with Drought.

7 Fear me with speed; my Spirit fails?
thy Face no longer hide,
Lest I become forlorn like them
that in the Grave reside.

8 Thy Kindness early let me hear,
whose Trust on thee depends,
Teach me the Way where I should go;
my Soul to thee ascends.

9 Do thou, O Lord, from all my Foes
preserve, and set me free;
A safe Retreat against their Rage,
my Soul implores from thee
10 Thou art my God, thy righteous will
instruct me to obey;
Let thy good Spirit lead and keep
my Soul in thy right way.

11 O for the sake of thy great Name
revive my drooping Heart:
For thy truth's sake to me distress'd,
thy promis'd Aid impart.

12 In pity to my Sufferings, Lord,
reduce my Foes to Shame;
Slay them that persecute a Soul
devoted to thy Name.

Psalm 144.

1 **F**or ever blest be God the Lord,
who does his needful Aid impart,
At once both Strength and Skill afford
to wield my Arms with war-like Art,
2 His goodness is my Fort and Tow'r,
my strong deliverance and my shield;
In him I trust, whose matchless Power
makes to my sway fierce Nations yield.
3 Lord, what's in man that thou shouldst
of him such tender care to take? (love
What in his Offspring cou'd thee move,
such great account of him to make?
4 The Life of Man does quickly fade,
his thoughts but empty are, and vain;

His days are like a flying shade,
of whose short stay no Signs remain.

5 In solemn state, O God, descend,
whilst heav'n its lofty head inclines;

The smoaking Hills asunder rend,
of thy Approach the awful Signs,

6 Discharge thy dreadful lightnings round
and make my scatter'd foes retreat;

Them with thy pointed arrows wound,
and their destruction soon compleat,

7 8 Do thou, O Lord, from heav'n engage
thy boundless Pow'r my Foes to quell;

And snatch me from the stormy Rage
of threatening Waves that proudly swell.

Fight thou against my foreign foes,
who utter Speeches false and vain?

Who tho' in solemn leagues they close,
their Sworn Engagement ne'er maintain

9 So I to thee, O King of Kings,
In new made hymns my voice shall raise,

And instruments of various Strings
shall help me thus to sing thy Praise:

10 "God does to Kings his Aid afford,
"to them his sure salvation sends;

"Tis he that from the murdering Sword
"his Servant *David* still defends.

11 Fight thou against my foreign foes,
Who utter Speeches false and vain,

Who, tho' in solemn Leagues they close,
their sworn engagement ne'er maintain.

12 Then our young sons like trees shall grow
well planted in some fruitful place;

Our Daughters shall like Pillars show,
Design'd for our Royal Courts to grace.

13 Our garners, fill'd with various store,
shall us and ours with plenty feed,

Our sheep increasing more and more,
shall thousands and ten thousands breed.

14 Strong shall our lab'ring Oxen grow,
nor in their constant labour faint;

Whilst we no War, nor Slavery know,
and in our Streets hear no Complaint.

15 Thrice happy is that People's Case,
whose various Blessings thus abound,

Who God's true worship still embrace,
and are with his protection Crown'd.

16

17

18

19

3 Thou, Lord, beyond compare art great,
and highly to be prais'd;

Thy Majesty, with boundless Height,
above our Knowledge rais'd.

4 Renown'd for mighty Acts thy fame
to future Times extends;

From Age to Age thy glorious Name
successively descends.

5, 6. Whilst I thy Glory and Renown,
and wond'rous Works express;

The World with me thy might shall own,
and thy great Pow'r confess.

7 The Praise that to thy love belongs,
they shall with Joy proclaim;

Thy Truth of all their grateful Songs
shall be the constant theme.

8 The Lord is good; fresh acts of Grace
his pity still supplies;

His anger moves with slowest pace:
his willing Mercy lies.

9, 10. Thy love thro' earth extends it's
to all thy works express; (fame,

These shew thy Praise, whilst thy great
is by thy servants blis. (name)

11 They, with the glorious prospect fir'd,
shall of thy Kingdom peak;

And thy great Power, by all admir'd
their lofty Subject make.

12 God's glorious Works of ancient date
shall thus to all be known;

And thus his Kingdom's Royal State,
with publick splendor shown.

13 His fixed seat throne, from changes free
shall stand for ever fast;

His boundless Sway no end shall see,
but Time it self out-last.

Part 2.

14, 15. The Lord does them support that
and makes the prostrate rise; (fall

For his kind aid all Creatures call,
who timely Food supplies.

16 whate'er their various wants require
with open hand he gives;

And so fulfills the just Desire
of every thing that lives.

17, 18. How holy is the Lord, how just!
how righteous all his Ways!

How high to him, who with firm Trust,
for his Assistance prays!

19 He grants the full Desires of those
who him with fear adore;

And

Psalm 145.

Thee I will bless, my God and King
thy endless Praise proclaim;
This Tribute daily I will bring,
and ever bless thy Name.

and will their Troubles soon compose,
when they his Aid implore.

The Lord preserves all those with care
whom grateful love employs;
Sinners, who his Vengeance dare,
with furious Rage destroys.
My time to come, in Praises spent,
shall still advance his Fame,
and all Mankind with one Consent
for ever bless his Name.

Psalm 146.

Praise the Lord and thou, my soul
for ever bless his Name:
His wondrous Love, while Life shall last,
my constant Praise shall claim.
On Kings, the greatest Sons of Men,
let none for Aid rely;
they cannot save in dangerous times,
nor timely Help apply.

Depriv'd of Breath, to Dust they turn,
and there neglect'd lie,
and all their Thoughts and vain Designs
together with them die.

Then happy he who *Jacob's* God
for his protector takes;
who still, with well-plac'd hope, the Lord
his constant Refuge makes.

The Lord, who made both Heav'n and
Earth, and all that they contain, (Earth
will never quit his stedfast truth,
nor make his promise vain.
The poor oppress'd, from all their wrongs,
are eas'd by his Decree;
he gives the Hungry needful Food,
and sets the Prisoners free.

By him the Blind receive their Sight,
the Weak and fall'n he rears:
with kind regard and tender Love
he for the Righteous cares.
The strangers he preserves from harm,
the Orphan kindly treats,
defend the Widow, and the Wiles
of wicked Men defeats.

The God, that does in *Sion* dwell,
is our eternal King:
from Age to Age his Reign endures;
let all his Praises sing.

Psalm 147.

Praise the Lord with Hymns of Joy
and celebrate his Fame;

For pleasant, good, & comely 'tis
to praise his holy Name.

2 His holy City God will build,
tho' level'd with the Ground;
Bring back his people tho' dispers'd;
thro' all the Nations round.

3, 4. He kindly heals the broken hearts,
and all their wounds does close;
He tells the number of the Stars,
their several names he knows.

5, 6. Great is the Lord, and great his
wildom has no Bound. (Pow'r
The meek he railles, and throws down
the wicked to the ground.

To God, the Lord, a hymn of praise
with grateful Voices Sing;

7 To songs of triumph, tune the harp,
and strike each warbling string.

8 He covers heav'n with clouds, & thence
refreshing Rain bestows,

Thro him, on mountains-tops, the grass
with wondrous plenty grows.

9 He, savage Beast, that loosely range
with timely food supplies.

He feeds the Raven's tender Brood,
and stops their hungry Cries.

10 He values not the warlike Steed,
but does his strength didain;

The nimble foot that swiftly runs,
no Prize from him can gain.

11 But he, to him that fears his Name,
his tender love extends;

To him that on his boundless Grace
with stedfast Hope depends.

12, 13. Let *Sion* and *Jerusalem*
to God their praise address;

Who fenc'd their gates with massie bars,
and does their Children bless.

14, 15. Thro all their borders he gives
with finest Wheat they're fed; (peace,
He speaks the Word, and what he wills
is done as soon as said.

16 Large Flakes of Snow, like fleecy
Wool, descend at his Command;
And hoary Frost, like Albes spread,
is scatter'd o'er the Land.

17 When, joyn'd to these, he does his
in little Morfels break, (hail
Who can against his piercing Cold
secure Defences make?

18 He

18 He sends his Word, which melts the
he makes his Wind to blow, Ice?
And soon the Streams, congeal'd before,
in plentious Currents flow.

19 By him his Statutes and Decrees
to Jacob's Sons were shown;
And still to *Israel's* chosen seed
his righteous Laws are known.
20 No other Nation this can boast,
nor did he e'er afford
To heathen Lands his Oracles,
and Knowledge of his Word.

Hallelujah

Psalm 148.

1, 2. **Y**E boundless Realms of Joy
Exalt your Maker's Fame;
His Praise your Song employ
Above the starry Frame:
Your Voices raise,
Ye Cherubim
And Seraphim,
To sing his Praise.
3, 4. Thou Moon, that rul'st the Night,
And Sun that guid'st the Day,
Ye glitt'ring Stars of Light,
To him your Homage pay:
His Praise declare
Ye Heav'ns above,
And Clouds that move
In liquid Air.
5, 6. Let them adore the Lord,
And praise his holy Name,
By whose Almighty Word
They all from nothing came;
And all shall last
From Changes free;
His firm Decree
Stands ever fast.
7, 8. Let Earth her Tribute pay;
Praise him, ye dreadful Whales,
And Fish that thro' the Sea
Glide swift with glitt'ring Scales.
Fire, Hail, and Snow,
And misty Air,
And Winds, that, where
He bids them, blow.
9, 10. By Hills and Mountains (all
In grateful Consort joyn'd)
By Cedars stately tall,
And Trees for fruit design'd:

By ev'ry beast,
And creeping thing,
And Fowl of Wing
His Name be blest.

11, 12. Let all of Royal birth,
With those of humbler frame;
And Judges of the Earth,
His matchless Praise proclaim.
In this Design
Let Youths with Maids,
And hoary Heads
With Children join.
13 United Zeal be shown,
His wond'rous Fame to raise,
Whose glorious Name alone
Deserves our endle's Praise:
Earth's utmost Ends
His Pow'r obey:
His glorious Sway
The Sky transcends.
14 His chosen Saints to grace
He sets them up on high,
And favours *Israel's* Race
Who still to him are nigh.
O therefore raise
Your grateful voice;
And still rejoyce
15 The Lord to praise,

Psalm 149.

1 **O** Praise ye the Lord,
2 prepare your glad Voice,
His Praise is in the great
Assembly to sing.
In our great Creator
let *Israel* rejoyce;
And Children of *Sion*
be glad in their King.
3, 4. Let them his great Name
extol in the Dance;
With Timbrel and Harp
his Praises expresse;
Who always takes pleasure
his Saints to advance,
And with his Salvation
the Humble to blest.
5, 6. With Glory adorn'd
his People shall sing
To God, who their Beds
with Safety does shield;

Their Mouths fill'd with Praises
of him their great King;
Whilst a two-edged Sword
their Right-Hand shall wield,

3. Just Vengeance to take
for Injuries past?

To punish those Lands
for Ruin design'd;
With Chains, as their Captives,
to tie their Kings fast,
With Fetters of Iron
their Nobles to bind.

Thus shall they make good,
when them they destroy,
The dreadful Decree
which God does proclaim:
Such Honour and triumph
his Saints shall enjoy.
Therefore for ever
exalt his great Name,

Psalm 150.

Praise the Lord in that blest place,
from whence his goodness largely flows
Praise him in heav'n, where he his Face
Unveil'd in perfect Glory shows.
Praise him for all the mighty Acts
Which he in our behalf has done;
His Kindness this Return exacts
With which our Praise should equal run.

Let the shrill trumpet's warlike Voice
Make Rocks & hills his praise rebound,
Praise him with harp's melodious Noise,
And gentle Psaltry's silver Sound.

Let Virgin-Troops soft Timbrels bring
And some with graceful Motion dance;
Let instruments of various Strings,
With Organs join'd, his Praise advance.

Let them who joyful hymns compose,
To Cymbals set their Songs of Praise;
Cymbals of common use, and those
That loudly sound on solemn Days
Let all that vital Breath enjoy,
The Breath he does to them afford,
In just returns of Praise employ;
Let every Creature praise the Lord.

The End of the Psalms.

GLORIA PATRI, &c.

Common Measure.

TO Father, Son, and Holy Ghost,
The God whom we adore,
Be Glory; as it was, is now,
and shall be evermore.

As Psalm 25.

To God, the Father, Son,
and Spirit, Glory be;
As 'twas, and is, and shall be so:
to all Eternity.

As the 100 Psalm.

To Father, Son, and Holy Ghost,
The God, whom earth and heav'n adore,
Be Glory, as it was of Old,
is now, and shall be evermore.

As Psalm 37. & last part of the 113th. Psalm-Tune.

To Father, Son, and Holy Ghost,
The God, whom heav'n's triumphant host
and suffering Saints on earth adore,
Be Glory; as in Ages past,
As now it is, and so shall last,
when Time it self must be no more.

As Psalm 148.

To God, the Father, Son,
and Spirit ever blest,
Eternal Three in One,
All Worship be address;
As here-to-fore
It was, is now,
And shall be so
For evermore.

As Psalm 149.

By Angels in Heav'n
of every Degree,
And Saints upon Earth,
All Praise be address
To God in Three Persons,
One God ever blest;
As it has been, now is,
and always shall be.

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F I N I S.

Directions about the Tunes and Measures.

ALL Psalms of this Version in the *Common Measure* of Eights and Sixes (that is, where the first and third lines of the single Stanza consist of eight Syllables each, the second and fourth lines of six Syllables each) may be sung to any the most usual Tunes, viz. *York-tune*, *Windsor-tune*, *St. Davids*, *Litchfield*, *Canterbury*, *Martyrs Southwell*, *St. Mary's*, alias *Hackney tune*. &c.

As the Old 25 Psalm may be sung, the new 25, 31, 67, 130.

As the Old 113, the 37, 46, 50, 63, 76, 91, 110, 113, 120.

As the Old 148, the 136, 148.

As the Old 104, the 149.

The Psalms in this Version of four Lines in a single Stanza, and eight Syllables each Line (if Psalms of Praise or Chearfulness) may properly be sung as the Old 104 Psalm, or to the Tune of the Old 125 Psalm Second Metre.

The Penitential, or mournful Psalms in the same Measure, may be sung as the Old 51 Psalm. Which Tunes, with all the fore-mentioned, are Printed in the Supplement to this New Version of Psalms.

NB The Reader is desired to Observe that the 103 Psalm is misplaced and put after the 104 Psalm, in Page 56

100 100 100 100 100

